SAI SAHASRANAMAVALI

IN SANSKRIT SCRIPT WITH ENGLISH TRANSLATION

साइसहस्रनामावलि

आंगलभाषानुवादसहितम्

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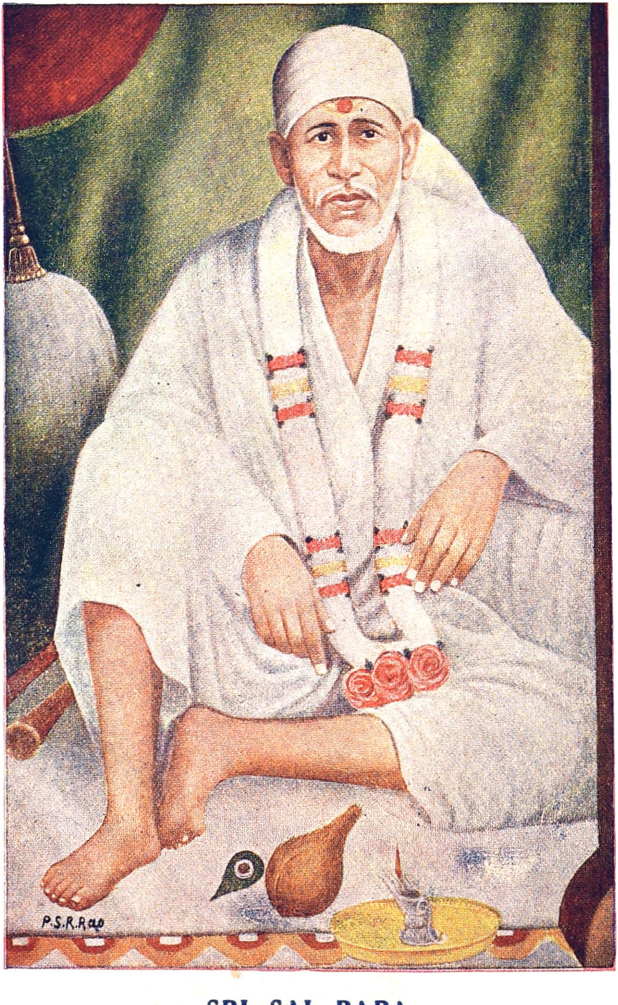

SRI SAI BABA

(as He used to sit in the Mosque at Shirdi)

SAINATHA SAHASRA NAMAVALI

WITH ENGLISH TRANSLATION

१. ओम् अखण्डसच्चिदानन्दाय नमः Om. I bow to him—who is perfect Sat Chit Ananda

२. अखिलजीववत्सलाय who loves all creatures

३. अखिलवस्तुविस्ताराय who pervades all things

४. अक्बाराज्ञाऽभिवन्दिताय who was revered by the Emperor Akbar

५. अखिलचेतनाविष्टाय who is immanent in all sentient beings

६. अखिलवेदसम्प्रदाय who gives away all his wealth

७. अखिलाण्डेशरूपोऽपि पिण्डे पिण्डे प्रतिष्ठिताय who is established in each body though he is also the Lord of the Universe

८. अग्रण्यै who is the foremost

९. अग्र्यभूम्ने whose perfection is highest

१०. अगणितगुणाय who has innumerable good qualities

११. अघौघसन्निवर्तिने who removes masses of sin

१२. अचिन्त्यमहिम्ने whose greatness is inconceivable

१३. अचलाय who is fixed

१४. अच्युताय who fails not

१५. अजाय who is unborn

१६. अजातशत्रवे who has no enemies

१७. अज्ञानतिमिरान्धानां चक्षुरुन्मीलनक्षमाय who can give sight to those blinded by the darkness of ignorance

१८. अजन्मस्थितिनाशाय who has no birth, life and death

१९. अणिमादिविभूषिताय who has the 8 siddhies, Anima etc.

२०. अत्युन्नतधुनीज्वालामाज्ञयैव निवर्तकाय who beats down the high flame of the faggots in his fire by force of his order alone

२१. अत्युल्बणमहासर्पादपि भक्तसुरक्षित्रे who saves his devotees even from highly venomous serpents

२२. अतितीव्रतपस्तप्ताय who performed austerest penances

२३. अतिनम्रस्वभावकाय who was very humble

२४. अन्नदानसदानिष्ठाय who was always feeding others

२५. अतिथिभुक्तशेषभुजे who first fed Atities (strangers) and then took his food

२६. अदृश्यलोकसंचारिणे who traversed and moved in worlds unseen

२७. अदृष्टपूर्वदर्शित्रे who showed wonders unseen before

२८. अद्वैतवस्तुतत्त्वज्ञाय who knew the One Real

२९. अद्वैतानन्दवर्षकाय who showered the bliss of the One

३०. अद्भुतानन्तशक्तये who had wonderful and numerous powers

३१. अधिष्ठानाय who is the substratum (of All)

३२. अधोक्षजाय who is the Supreme Adhokshaja

३३. अधर्मोरुतरुच्छेत्रे who fells down the great tree of Unrighteousness

३४. अधियज्ञाय who is the presiding deity over sacrifices (Yajna)

३५. अधिभूताय who is the presiding deity over all creatures and elements

३६. अधिदैवाय who presides over gods

३७. अध्यक्षाय who presides (over the universe)

३८. अनघाय who is sinless

३९. अनन्तनाम्ने who has numberless names

४०. अनन्तगुणभूषणाय who has innumerable (good) qualities

४१. अनन्तमूर्तये who has innumerable forms

४२. अनन्ताय who is endless

४३. अनन्तशक्तिसंयुताय who has innumerable powers

४४. अनन्ताश्चर्यवीर्याय who has unlimited and wonderful prowess

४५. अनल्हकतिमानिताय who highly esteems "An al haq" (=Aham Brahma Asmi)

४६. अनवरतसमाधिस्थाय who is ever plunged in Samadhi

४७. अनाथपरिरक्षकाय who protects the unprotected

४८. अनन्यप्रेमसंहृष्टगुरुपादविलीनहृदे whose heart is merged in the feet of the Guru who is delighted at the undiverted love (of the disciple)

४९. आनादृताष्टसिद्धये who regarded not even the 8 siddhies

५०. अनामयपदप्रदाय who grants one the abode of unalloyed Bliss

५१. अनादिमत्परब्रह्मणे who is the Para Brahman without origin

५२. अनाहतदिवाकराय who is the Sun of the Anahata chakra (or the uneclipsed Sun)

५३. अनिर्देश्यवपुषे whose body eludes understanding

५४. अनिमेषेक्षितप्रजाय who sleeplessly watches over his subjects or children (the devotees)

५५. अनुग्रहार्थमूर्तये who has incarnated (only) to bestow blessings

५६. अनुवर्तितवेङ्कुशाय who is the disciple of Venkusa (=Venkatesa)

५७. अनेकदिव्यमूर्तये who has many divine forms

५८. अनेकाद्भुतदर्शनाय who appears in many wonderful forms

५९. अनेकजन्मजं पापं स्मृतिमात्रेण हारकाय who by his bare thought wipes off sins accumulated in many births

६०. अनेकजन्मवृत्तान्तं सविस्तारमुदीरयते who narrated with full detail the events that happened in many previous births

६१. अनेकजन्मसंप्राप्तकर्मबन्धविदारणाय who cuts asunder the bonds accumulated in many births

६२. अनेकजन्मसंसिद्धशक्तिज्ञानस्वरूपवते whose nature is but Power (Sakti) and Jnana (Realisation) achieved through many Janmas (births)

६३. अन्तर्बहिश्च सर्वत्र व्याप्ताखिलचराचराय who is everywhere and in all moveable and immoveable objects, being immanent in and transcending them

६४. अन्तर्हृदय आकाशाय who is the Akasa (ether) in the heart

६५. अन्तकालेऽपि रक्षकाय who protects even at the Death crisis

६६. अन्तर्यामिणे who is the Antaryamin, *i.e.*, the indwelling soul

६७. अन्तरात्मने who is the Atma in each creature

६८. अन्नवस्त्रेप्सितप्रदाय who bestows (on his devotees) food, clothing and other desired things

६९. अपराजितशक्तये whose might is unconquerable

७० अपरिग्रहभूषिताय who is free from sense of possession or ownership

७१. अपवर्गप्रदात्रे who grants (to his devotees) Heaven

७२. अपवर्गमयाय who is himself Heaven

७३. अपान्तरात्मरूपेण स्रष्टुरिष्टप्रवर्तकाय who as an Apantaratma is carrying out the will of the Creator. [When a

Poorna Bhakta or Jnani or Jīvanmukta dies wishing to continue his personality, the soul thereafter surviving, in subtle form is called an Apantaratma]

७४. अपावृतकृपागाराय who has thrown open the door of Mercy

७५. अपारज्ञानशक्तिमते whose Jnana (wisdom) and Sakti (Power) are limitless

७६. अपार्थिवदेहस्थाय whose body is ethereal (and not material)

७७. अपांपुष्पनिबोधकाय who knows "Apam Pushpam"

७८. अप्रपंचाय who is beyond Saṁsara

७९. अप्रमत्ताय whose serenity is undisturbed by Pride etc.

८०. अप्रमेयगुणाकराय who is a mine of invaluable virtues and good qualities

८१. अप्राकृतवपुषे whose frame or mould is uncommon

८२. अप्राकृतपराक्रमाय whose prowess is extraordinary

८३. अप्रार्थितेष्टदात्रे who grants desired objects even before they are prayed for

८४. अब्दुलादिपरागतये who is the highest goal of Abdul etc.

८५. अभयं सभूर्वतेभ्यो ददामीति व्रतिने whose vow is "I grant sanctuary against the attacks of all creatures"

८६. अभिमानातिदूराय who is devoid of conceit

८७. अभिषेकचमत्कृतये who performed a wonderful feat when he was bathed (of holding up some gallons of water over his head)

८८. अभीष्टवरवर्षिणे who showers desired objects

८९. अभीक्ष्णदिव्यशक्तिभृते whose divine powers are patent

९०. अभेदानन्दसंधात्रे who grants one the bliss of the realisation of the Undifferentiated Absolute

९१. अमर्त्याय who is immortal

९२. अमृतवाक्स्रुतये whose mouth sheds a stream of nectar-like speech

९३. अरविन्ददलाक्षाय who is lotus eyed

९४. अमितपराक्रमाय who has immeasurable prowess

९५. अरिषड्वर्गनाशिने who destroys the six internal enemies (Kama, Krodha, Lust, Anger, etc.)

९६. अरिष्टघ्नाय who overcomes inauspicious influences

९७. अर्हसत्तमाय who is the best of saints

९८. अलभ्यलाभसंधात्रे who gives unattainable gifts

९९. अल्पदानसुतोषिताय who is easily satisfied with petty gifts

१००. अल्लानामसदावक्त्रे who always utters the name of God (Allah)

१०१. अलंबुद्ध्यास्वलंकृताय who is contented

१०२. अवतारितसर्वेशाय who is God's Avatar

१०३. अवधीरितवैभवाय who disdains wealth and power

१०४. अवलंब्यपदाब्जाय who is fit to be worshipped

१०५. अवलीयेति विश्रुताय who is famous as an *Avalia* (saint)

१०६. अवधूताखिलोपाधये who is free from all attributes

१०७. अविशिष्टाय who is undifferentiated

१०८. अवशिष्टस्वकार्यार्थं त्यक्तदेहं प्रविष्टवते who re-entered into the body he had given up as still there was work for him to do.

१०९. अवाक्पाणिपादोरवे who has no vocal organs, hands, feet, or thigh

११०. अवाङ्मानसगोचराय who is beyond the reach of speech or thought

१११. अवाप्तसर्वकामोऽपि कर्मण्येव प्रतिष्ठिताय who still continues engaged in action, though he has no desire unfulfilled

११२. अविच्छिन्नाग्निहोत्राय who kept up his fire worship (Agnihotra) without any break

११३. अविच्छिन्नसुखप्रदाय who bestows unbroken bliss

११४. अवेक्षित दिगन्तस्थ प्रजापालननिष्ठिताय who is engaged in seeing all the directions and protecting his devotees in each

११५. अव्याजकरुणासिन्धवे who is an ocean of true Mercy

११६. अव्याहतेष्टदेशगाय who can move to any place he likes, without difficulty or obstruction

११७. अव्याहृतोपदेशाय who instructs (gives upadesa) without speech

११८. अव्याहृतसुखप्रदाय who bestows ineffable bliss

११९. अशक्यंशक्यकर्त्रे who achieves the impossible

१२०. अशुभाशयशुद्धिकृते who cleanses the heart of its impurities

१२१. अशेषभूतहृत्स्थाणवे who is rooted in the hearts of all creatures

१२२. अशोकमोहशृंखलाय who is free from the chains of Sorrow and Delusion

१२३. अष्टैश्वर्ययुत त्यागिने who possessed of all the 8 forms of wealth etc., is giving (them) away.

१२४. अष्टसिद्धिपराङ्मुखाय who cares not for the 8 siddhies

१२५. असङ्गयोगयुक्तात्मने whose Yoga takes the form of detachment (from all objects)

१२६. असङ्गदृढशस्त्रभृते who wears the powerful weapon of Asanga (detachment)

१२७. असङ्ख्येयावतारेषु ऋणानुबन्धिरक्षकाय who is protecting persons connected with him by ties in countless lives.

१२८. अहंब्रह्मस्थितप्रज्ञाय who is stead fast in the Aham Brahman (Self Realised) attitude

१२९. अहंभावविवर्जिताय who is free from Egotism or conceit

१३०. अहं त्वंच त्वमेवाहमिति तत्त्वप्रबोधकाय who teaches truth thus—"I am You and You are myself"

१३१. अहेतुककृपासिन्धवे who is an ocean of unbought Love (and Mercy)

१३२. अहिंसानिरताय whose delight is in Ahimsa (*i.e.*, avoidance of harm)

१३३. अक्षीणसौहृदाय whose love and friendship are unflagging

१३४. अक्षय्याय who is imperishable

१३५. अक्षयसुखप्रदाय who bestows unfading bliss

१३६. अक्षरादपि कूटस्थादुत्तमपुरुषोत्तमाय who is the Purushottama that excels by far the undying Jiva (Kootastha)

१३७. आखुवाहनमूर्तये who is in the form of Ganapati or Vigneswar

१३८. आगमाद्यन्तसन्नुताय who is praised in the beginning and at the end of (*i.e.*, right through) the Vedas

१३९. आगमातीतसद्भावाय whose reality (or existence) is beyond the reach of (the bare words of) the Vedas

१४०. आचार्यपरमाय who regarded his Guru as Supreme

१४१. आत्मानुभवसन्तुष्टाय who is happy with his experience of Self-realisation

१४२. आत्मविद्याविशारदाय who is well versed in Atma Vidya, the Science or Knowledge of the Self

१४३. आत्मानन्दप्रकाशाय who beams with the Bliss of the Atman

१४४. आत्मैव परमात्मदृशे who sees his self as identical with the Supreme self Paramatma

१४५. आत्मैकसर्वभूतात्मने who realises himself as the soul of all creatures

१४६. आत्मारामाय whose garden is his soul (Ātma)

१४७. आत्मवते who is self-possessed

१४८. आदित्यमध्यवर्तिने who is in the centre of the Sun.

१४९. आदिमध्यान्तवर्जिताय who has neither beginning nor middle, nor end (*i.e.*, who is beyond space, being unspatial)

१५०. आनन्दपरमानन्दाय who is himself Bliss, Supreme Bliss

१५१. आनन्दप्रदाय who bestows Bliss

१५२. आनाकमाहृताज्ञाय whose behests are obeyed even in Heaven

१५३. आनतावननिर्वृतये who rejoices in protecting his devotees

१५४. आपदामपहर्त्रे who relieves distress

१५५. आपद्बान्धवाय who is a friend, in times of trouble and distress

१५६. आफ्रिकागतवैद्याय परमानन्ददायकाय who granted Parama Ananda to the doctor from Africa

१५७. आयुरारोग्यदात्रे who grants health and length of life

१५८. आर्तत्राणपरायणाय whose objective is the relief of the distressed

१५९. आरोपणापवादैश्च मायायोगवियोगकृते who creates maya by Adhyaropana (*i.e.*, superimposition of the unreal on the real) and destroys it by Apavada (*i.e.*, removal of that superimposition)

१६०. आविष्कृत तिरोधत्त बहुरूपविडम्बनाय whose sport is through appearance in many forms and disappearance of the same

१६१. आर्द्रचित्तेनभक्तानां सदानुग्रह वर्षकाय who with tender heart showers blessings on devotees

१६२. आशापाशविमुक्ताय who is free from the bondage of desire

१६३. आशापाशविमोचकाय who frees others from the bondage of desire

१६४. इच्छाधीनजगत्सर्वाय whose will is supreme over all the worlds

१६५. इच्छाधीनवपुषे whose body obeys his will

१६६. इष्टेप्सितार्थदात्रे who gives his dear ones, their objects of desire

१६७. इच्छामोहनिवर्तकाय who frees (people) from the delusion underlying Desire

१६८. इच्छोत्थदु:खसंछेत्रे who eradicates sorrow that arises from desire

१६९. इन्द्रियारातिदर्पघ्ने who quells the pride of the enemies named (5) senses

१७०. इन्दिरा रमण ह्लादिनाम साहस्रपूतहृदे whose heart was purified by the use of Vishnu Sahasranama

१७१. इन्दीवरदलज्योतिर्लोचनालंकृताननाय whose eyes and face flash forth with the beauty of the lotus

१७२. इन्दुशीतलभाषिणे whose speech is as gratifying and cooling as the moon's rays

१७३. इन्दुवत्प्रियदर्शनाय who is as attractive as the Moon

१७४. इष्टापूर्तशतैर्लब्धाय faith in whom is the result of hundreds of meritorious acts of charity etc., performed (in previous births)

१७५. इष्टदैवस्वरूपधृते who appears before devotees in the form of their (special protective deity) Ishta Devata

१७६. इष्टिकादानसुप्रीताय who was highly pleased with the brick, bestowed on him as a gift (by his guru)

१७७. इष्टिकालय रक्षित्रे who carefully tended the brick till he left his body and attained Mahasamadhi

१७८. ईशासक्तमनोबुद्धये whose mind and intellect were riveted to God

१७९. ईशाराधनतत्पराय who was ever after the worship of God

१८०. इशिताखिलदेवाय who could dictate to all gods

१८१. इशावास्यार्थसूचकाय who explained Isavasya Upanishad

१८२. उच्छारणाद्दते भक्तहृदन्त-उपदेशकाय who gave Upadesa to the heart of the devotees without uttering any words

१८३. उत्तमप्रेममार्गिणे whose Marga is the Supreme Path of Love (Prema)

१८४. उत्तमोत्तारकर्मकृते whose activities were for the excellent purpose of amelioration or elevation

१८५. उदासीनवदासीनाय who is quiescent, as though he is indifferent

१८६. उद्धरामीत्युदीरकाय who says "I shall raise (you)"

१८७. उद्धवायमयाप्रोक्तं भागवतमिति ब्रुवते who said "I spoke the Bhagavata (XI Skanda) to Uddhava"

१८८. उन्मत्तश्वाभिगोप्त्रे who saved a mad dog (from being clubbed to death by the villagers)

१८९. उन्मत्तवेषनामधृते who dressed and behaved like a crazy or mad man and was so termed

१९०. उपद्रवनिवारिणे who relieves distress and trouble

१९१. उपांशुजपबोधकाय who advised devotees to carry on Japa secretly, silently and without loud utterance

१९२. उमेशमेशयुक्तात्मने who combined in himself both the amsas of Vishnu and of Siva

१९३. ऊर्जितभक्तिलक्षणाय whose faith was adamant

१९४. ऊर्जितवाक्प्रदात्रे whose plighted word was firm and unbroken

१९५. ऊर्ध्वरेतसे who was a perfect celebate (Brahmachari)

१९६. ऊर्ध्वमूलमधःशाखमश्वत्थं भस्मसात्कराय who destroyed (for himself) the tree of Saṃsara with its roots above (*i.e.*, in past births) and branches below (in the present birth)

१९७. ऊर्ध्वगतिविधात्रे who helped people to attain their High Goal

१९८. ऊर्ध्वबद्धद्विकेतनाय who floated two tall and flowing standards above his mosque or Dwaraka Mayee

१९९. ऋजवे who was straightforward

२००. ऋतंभरप्रज्ञाय who had Ritambhara Prajna (*i.e.*, that yogic state in which knowledge is instantaneously present of all facts, of the past, present and future and connected with any place anywhere)

२०१. ऋणक्लिष्टधनप्रदाय (I bow to him) who bestows wealth to those who are heavily indebted

२०२. ऋणानुबद्धजन्तूनां ऋणमुक्त्यैफलप्रदाय To him who bestows gifts to those connected with him by ties in previous births, for meeting the obligations arising out of those ties

२०३. एकाकिने To the Solitary One

२०४. एकभक्तये To One who has concentrated faith

२०५. एकवाक्कायमानसाय who is the same in thought, word and deed

२०६. एकादश्यां स्वभक्तानां स्वतनोः कृतनिष्कृतये who (by his power and grace) has enabled his devotees to leave their bodies (*i.e.*, die) on Ekadasi and himself did so

२०७. एकाक्षरपरज्ञानिने who knows that which is the Supreme beyond " Om "

२०८. एकात्मासर्वदेशदृशे who is the one Soul that sees All

२०९. एकेश्वरप्रतीतये who believes in (the One God) Divine Unity

२१०. एकरीत्यादृताखिलाय who regards all with equal eye

२११. ऐक्यानन्दगतद्वंद्वाय who rejoices in realising Unity and is devoid of Duality

२१२. ऐक्यानन्दविधायकाय who enables people to realise the bliss of Merger

२१३. ऐक्यकृते who achieves Unity (and Merger)

२१४. ऐक्यभूतात्मने who has identified his self with all creatures

२१५. ऐहिकामुष्मिकप्रदाय who bestows blessings here and for the life after this

२१६. ओंकारादराय who has regard for Pranava (OM)

२१७. ओजस्विने who is effulgent

२१८. औषधीकृतभस्मदाय whose udhi (sacred ashes) work cures like medicines

२१९. कथाकीर्तनपद्धत्यां नारदानुष्ठितं स्तुवते who praises the practice adopted by Narada in performing Harikathas

२२०. कपर्देक्लेशनाशिने who removed the cares and anxieties of G. S. Khaparde

२२१. कबीर्दासावतारकाय who is the avatar of Kabirdas

२२२. कपर्दे पुत्ररक्षार्थमनुभूततदामयाय who to cure the plague of G. S. Khaparde's son drew the Plague on to his own body

२२३. कमलाश्लिष्टपादाब्जाय who is worshipped by the Goddess of Wealth

२२४. कमलायतलोचनाय with broad lotus-like eyes

२२५. कंदर्पदर्पविध्वंसिने who humbles the pride of cupid

२२६. कमनीयगुणालयाय who is the abode of many good qualities

२२७. कर्ताऽकर्तान्यथाकर्त्रे who makes, alters, and undoes what he does

२२८. कर्मयुक्तोप्यकर्मकृते who though doing is really not the Doer (*i.e.*, who has no sense of his being the agent of action)

२२९. कर्मकृत् who is engaged in activity

२३०. कर्मनिर्मुक्ताय who is freed from the bondage of karma

२३१. कर्माकर्मविचक्षणाय who discerns what is binding (or affecting) Karma and what is not

२३२. कर्मबीजक्षयं कर्त्रे who burns up (*i.e.*, destroys) the very root of Karma

२३३. कर्मनिर्मूलनक्षमाय who can eradicate Karma

२३४. कर्मव्याधिव्यपोहिने who removes Diseases due to Karma

२३५. कर्मबन्धविनाशकाय who cuts off the bondage of Karma

२३६. कलिमलापहारिणे who dispels all the evils due to Kali Age

२३७. कलौ प्रत्यक्षदैवताय who is the veritable visible God present in this Kali Age

२३८. कलियुगावताराय who is an avatar of the Kali Age

२३९. कल्युत्थभवभञ्जनाय who removes all the fears arising from Kali Age

२४०. कल्याणानन्तनाम्ने who has many auspicious names

२४१. कल्याणगुणभूषणाय who is adorned by virtues

२४२. कविदासगणुत्रात्रे who protected the Kavi Dasa Ganu

२४३. कष्टनाशकरौषधाय who is the medicine to remove all troubles

२४४. काकादीक्षितरक्षायां धुरीणोहमितीरकाय who declared himself as ever guarding Kaka Dikshit

२४५. कानाभीलादपि त्रात्रे who saved (Das Ganu) even from the (terrible) Kana Bhil

२४६. काननेपानदानकृते who gave drink (Tea) in the forest (to Nana G. Chandorkar)

२४७. कामजिते who has conquered Lust and Desire

२४८. कामरूपिणे who can assume any shape or form that he likes

२४९. कामसंकल्पवर्जिताय who has no desires or anticipations

२५०. कामितार्थप्रदात्रे who bestows desired boons

२५१. कामादिशत्रुशातनाय who destroys kama (lust) and other enemies

२५२. काम्यकर्मसुसन्यस्ताय who has completely given up desire

२५३. कामेराशक्तिनाशकाय who prevented even the camera from taking a photo of his face

२५४. कालाय who is Time (Kala) or Death

२५५. कालकालाय who is the Death of Death

२५६. कालातीताय who transcends Time and Death

२५७. कालकृते who creates Time

२५८. कालदर्पविनाशिने who crushes the pride or power of Time

२५९. कालरातर्जेन क्षमाय who can frighten the Goddess of Cholera and drive her away

२६०. कालशुनकदत्तान्नं ज्वरं हरेदिति ब्रुवते who declared (truly) that feeding a black dog would cure fever

२६१. कालाग्निसदृशक्रोधाय whose anger was as terrible as the flames of Kala

२६२. काशीरामासुरक्षकाय who saved the life of Kasirama

२६३. कीर्तिव्याप्तदिगन्ताय whose fame spread in all directions

२६४. कुप्नीवीतकलेबराय who was robed in a Kupni

२६५. कुंभाराग्नि शिशुत्रात्रे who saved the child that fell into the potter's fire

२६६. कुष्टरोगनिवारकाय who cured Leprosy

२६७. कूटस्थाय who is the Kootastha (or Jivatma in all)

२६८. कृतज्ञाय who is grateful

२६९. कृत्स्नक्षेत्रप्रकाशकाय who shines in all bodies

२७०. कृत्स्नज्ञाय who knows everything

२७१. कृपापूर्णाय who is full of Mercy

२७२. कृपयापालितार्भकाय who looked after the children out of pure grace

२७३. कृष्णरामशिवात्रेयमारुत्यादिस्वरूपधृते who appeared in the form of Krishna, Rama, Siva, Datta and Maruti

२७४. केवलात्मानुभूतये who experienced the identity of himself with the Supreme Self

२७५. कैवल्यपदनायकाय who guides people to Heaven

२७६. कोविदाय who is filled with Knowledge and Wisdom

२७७. कोमलाङ्गाय whose body was soft

२७८. कोपव्याजशुभप्रदाय who gave blessings while appearing angry

२७९. कोहमिति दिवानक्तं विचारमनुशासकाय who ordered devotees to explore night and day, pursuing the inquiry into the self with the question "Who am I"?

२८०. क्लिष्टरक्षाधुरीणाय who is engaged in relieving distress

२८१. क्रोधजिते who conquered Anger

२८२. क्लेशनाशनाय who removes cares and anxieties

२८३. गगनसौक्ष्म्यविस्ताराय who is as subtle and as limitless as Ether (or space)

२८४. गम्भीरमधुरस्वनाय whose voice was grand and sweet

२८५. गंगातीरनिवासिने who resided on the banks of Ganga (= Godaveri)

२८६. गंगोत्पत्तिपदाम्बुजाय from whose feet flowed the stream Ganga

२८७. गंगागीरितिख्यातयतिश्रेष्ठेन संस्तुताय who was praised by the well known Saint Gangagir

२८८. गन्धपुष्पाक्षतैःपूज्याय who was worthy of worship with sandal, colored rice, and flowers

२८९. गतिविदे who knows all the ways and goals

२९०. गतिसूचकाय who is the guide

२९१. गह्वरेष्टपुराणाय who is the Ancient seated in the cave (of the Heart)

२९२. गर्वमात्सर्यवर्जिताय who is free from Pride and Jealousy

२९३. गाननृत्यविनोदाय whom song and dance amused

२९४. गाल्वण्कर्वरप्रदाय who gave boons to Rao Sahib Yeswant Rao Janardhan Galwankar

२९५. गिरीशसदृशत्यागिने who is as liberal in his gifts as Mahadeva

२९६. गीताचार्याय who is the author of the Gita

२९७. गीताद्भुतार्थवक्त्रे who explained the Gita with a remarkable interpretation

२९८. गीतारहस्यसंप्रदाय who presented Tilak's Gita Rahasya

२९९. गीताज्ञानमयाय who is identified with the wisdom enshrined in B. Gita

३००. गीतापूर्णोपदेशकाय who explained the whole Gita to N. G. Chandorkar

३०१. गुणातीताय (I bow to him) who transcends attributes (*gunas*)

३०२. गुणात्मने who is the soul of attributes

३०३. गुणदोषविवर्जिताय who is beyond merit and demerit

३०४. गुणा गुणेषुवर्तन्त इत्यनासक्तिसुस्थिराय who is steadfast in his detachment (Anasakti), feeling that "his" actions are merely the work of the senses (Indriyas or gunas) moving among sense objects (*i.e.*, not feeling himself to be the doer)

३०५. गुप्ताय the hidden

३०६. गुहाहिताय who is inside the cave of the heart (or core)

३०७. गूढाय who is concealed

३०८. गुप्तसर्वनिबोधकाय who knows all hidden things or secrets

३०९. गुर्वङ्घ्रितीव्रभक्तिःचेत्तदेवालमितीरयते who declared that it is sufficient for one's welfare and advance that he should have intense faith in the Guru

३१०. गुरवे the Guru

३११. गुरुतमाय the greatest

३१२. गुह्याय the secret

३१३. गुरुपादपरायणाय who regarded the Guru as his highest goal

३१४. गुर्वीशाङ्घ्रिसदाध्यात्रे who always remembered his Guru Deva

३१५. गुरुसन्तोषवर्धनाय with whom the Guru was pleased

३१६. गुरुप्रेमसमालब्धपरिपूर्ण स्वरूपवते who attained perfection by loving his Guru

३१७. गुरूपासनसंसिद्धाय who achieved success by serving the Guru

३१८. गुरुमार्गप्रवर्तकाय who followed the Guru-Marga *i.e.*, the system of entire faith in and dependence on the Guru

३१९. गुर्वात्मदेवताबुद्ध्या ब्रह्मानन्दमयाय who was transformed into (the Bliss of) Brahman by perpetual concentration on the identity of the Guru, God and Self

३२०. गुरोः समाधिपार्श्वस्थनिम्बच्छायानिवासकृते who resided in the shade of the Margosa tree next to his Guru's (samadhi) tomb

३२१. गुरुवेंकुशसंप्राप्तवस्त्रेष्टिकासदादृताय who always held in esteem the cloth and brick presented by Guru Venkusa

३२२. गुरुपरंपरादिष्टसर्वत्यागपरायणाय who regarded it as of the highest importance for him to follow the principle of giving away everything—a principle handed down as a command by his Guru, his guru's guru and so on.

३२३. गुरुपरंपराप्राप्तसच्चिदानन्दमूर्तिमते who became the embodiment of Divine Bliss (Sat Chit Ananda) by the grace of his gurus, in regular lineal succession (from guru to disciple)

३२४. गृहहीनमहाराजाय the homeless (Maharaja) King

३२५. गृहमेधिपराश्रयाय the highest refuge of (grihastas) householders

३२६. गोपींस्त्राता यथा कृष्णः तथानाच्ने कुलावनाय who ever watched over and guarded the family of S. B. Nachne with the perfect care bestowed by Sri Krishna in protecting the shepherdesses of Vraja or Brindavan

३२७. गोपालगुण्डुरायादिपुत्रपौत्रादिवर्धनाय who bestowed progeny *i.e.*, sons, grandsons etc., on Gopal Rao Gundu

३२८. गोष्पदीकृतकष्टाब्धये who easily crossed the ocean of troubles (of his devotees)

३२९. गोदावरीतटागताय who had come to live on the banks of the Godaveri

३३०. चतुर्भुजाय who is four armed (or who has swallowed up into his unity the four *viz.*, Manas, Buddhi, Chitta and Ahankara, *i.e.*, mind, reason, desire, and ego)

३३१. चतुर्बाहुनिवारितनृसंकटाय who averts the evil befalling men by sustaining them (as in the case of falls and accidents) with his four hands

३३२. चमत्कारैरसंक्लिष्टैर्भक्तिज्ञानविवर्धनाय who develops the devotion and realization of Jnana by working wonders with ease

३३३. चन्दनालेपरुष्टानां दुष्टानां धर्षणक्षमाय who defied the evil-minded persons, who got enraged at his being painted with sandal (in the masjid and threatened to use force against Baba's worshippers)

३३४. चन्दोर्करादिभक्तानां सदापालननिष्ठिताय who was ever engaged in protecting N. G. Chandorkar and other devotees.

३३५. चराचरपरिव्याप्ताय who pervades all things movable and immovable

३३६. चर्मदाहेप्यविक्रियाय whose equanimity was not upset by his hand being burnt

३३७. चान्भायाख्यपटेलर्थे चमत्कारसहायकृते who performed miracles and helped Chanbai Patel

३३८. चिंतामग्नहरित्राणे तस्यसर्वभरंवहाय who undertook all the responsibilities and burdens of Hari Sitaram Dixit who was careworn

३३९. चित्रातिचित्रचारित्राय whose deeds were wonderful and more and more wonderful

३४०. चिन्मयानन्दाय who was but Pure Consciousness and Bliss

३४१. चिरवासकृतैर्बन्धैः शीर्डिग्रामपुनर्गतये who returned to Shirdi by reason of the numerous obligations and ties arising out of long residence there (in previous births)

३४२. चोराद्याहृतवस्तूनि दत्तान्येवेति हर्षिताय who was pleased (and not dejected) at thieves etc., walking away with properties, as these were only lent and would (by force of the Law of Karma) be surely returned later on

३४३. छिन्न संशयाय who had no doubts to clear

३४४. छिन्नसंसारबन्धनाय who had no chains of Samsara as he had torn aside all such chains

३४५. जगत्पित्रे to the world's father

३४६. जगन्मात्रे to the world's mother

४४७. जगत्त्रात्रे to the world's protector

३४८. जगद्धिताय to the world's benefactor

३४९. जगत्स्रष्ट्रे to the world's creator

३५०. जगत्साक्षिणे to the (unconcerned) spectator (witness) of all the happenings in the world

३५१. जगद्व्यापिने to him who pervades all the earth

३५२. जगद्गुरवे to the World-Teacher

३५३. जगत्प्रभवे the world's Lord

३५४. जगन्नाथाय the world's supporter

३५५. जगदेकदिवाकराय the One Sun that lights up the universe

३५६. जगन्मोहचमत्काराय whose miracles astound the world

३५७. जगन्नाटकसूत्रधृते who pulls the strings of this world's marionette show

३५८. जगन्मङ्गलकर्त्रे who blesses the world

३५९. जगन्मायेति बोधकाय who teaches that the world is Maya (an unreal product of the mind)

३६०. जडोन्मत्तपिशाचाभोऽप्यन्तः सच्चित्सुखस्थिताय who is externally like a dull idiot, a madcap or an obsessed person but is internally firm in his realisation of himself as Sat Chit Ananda

३६१. जन्मबन्धविनिर्मुक्ताय who is free from the bondage of Births (*i.e.*, Samsara)

३६२. जन्मसाफल्यमन्त्रदाय who gives his devotees the mantra that will make their life fruitful

३६३. जन्मजन्मान्तरज्ञाय who knows his past births

३६४. जन्मनाशरहस्यविदे who knows the secret how to prevent Re-birth in Samsara

३६५. जप्तनामसुसन्तुष्ट हरिप्रत्यक्षभाविताय who was blest by Hari who appeared before him, being pleased with his Hari Nama Japa.

३६६. जनजल्पमनादृत्य जपसिद्धमहाद्युतये who shone with the splendour resulting from the Japa he carried on disregarding people's views and criticisms thereof

३६७. जपप्रेरितभक्ताय who induced his devotees to go on with Japa

३६८. जप्यनाम्ने whose name is a mantra used for Japa

३६९. जनेश्वराय the Master or King of men

३७०. जलहीनस्थले खिन्नभक्तार्थे जलसृष्टिकृते who created water, when his devotee (Nana G. Chandokar) was sorely oppressed by thirst in a water-less place (*viz.*, Harischandra Hill)

३७१. जवरालीति मौलाना सेवनेऽक्लिष्टमानसाय who did not lose his peace and serenity of mind even when he had to serve under the Mowlana Jawar Ali.

३७२. जातग्रामात् गुरोर्वासं तस्मात्पूर्वस्थलं व्रजते who went from his birth place to do Gurukulavasa at the Guru's place and thence went away to his former residence (of previous births)

३७३. जातिभेदोमतैर्भेद इति भेदतिरस्कृताय who discarded differences of caste and creed etc.

३७४. जातिविद्याधनैः चापि हीनानार्द्रहृदावनाय who kindly helped and protected people even though they were without (high) caste, learning and wealth

३७५. जाम्बूनदपरित्यागिने who gave up gold

३७६. जागरूकावितप्रजाय who watchfully protected devotees

३७७. जायापत्यगृहक्षेत्रस्वजनस्वार्थवर्जिताय who had no wife, issue, home, lands, kinsmen and wealth

३७८. जितद्वैतमहामोहाय who had overcome the Great Illusion of Duality

३७९. जितक्रोधाय who had subdued Angei

३८०. जितेन्द्रियाय who was master of his senses

३८१. जितकन्दर्पदर्पाय who had mastered the sex urge

३८२. जितात्मने who was self-subjugated

३८३. जितषड्रिपवे who had conquered the six internal enemies (Lust, Anger, etc.)

३८४. जीर्णहूणालयस्थाने पूर्वजन्मकृतंस्मरते who, seated in a dilapidated mosque recalled the events that transpired there in former ages or centuries

३८५. जीर्णहूणालयं चाद्य सर्वमर्त्यालयंकराय who converted a dilapidated mosque into the present Temple of All Religions

३८६. जीर्णवस्त्रसमं मत्वा देहंत्यक्त्वा सुखं स्थिताय who shook off his fleshy sheath as though it was merely a torn garment and remained happy

३८७. जीर्णवस्त्रसमं—पश्यन् त्यक्तदेहं प्रविष्टवते who re-entered his body, treating it as a tattered cloth he had just got rid of

३८८. जीवन्मुक्ताय who is a Jivan-mukta (*i.e.*, Liberated though still in the flesh)

३८९. जीवानां मुक्तिसद्गतिदायकाय who gives creatures, a good life after death or even Release from Re-births

३९०. ज्योतिःशास्त्ररहस्यज्ञाय who knew the truths of Astrology

३९१. ज्योतिर्ज्ञानप्रदाय who imparted a knowledge of Astrology (to Sri G. M. Buty)

३९२. ज्योक्च सूर्यं दृशापश्यते who gazed unflinchingly at the orb of the Sun

३९३. ज्ञानभास्करमूर्तिमते who was the incarnation of the Sun of Jnana or wisdom

३९४. ज्ञातसर्वरहस्याय who knew everything hidden from others

३९५. ज्ञातब्रह्मपरात्पराय who realised the Supreme Brahman

३९६. ज्ञानभक्तिप्रदाय who endowed his devotees with Jnana (Realisation) and Bhakti (devotion)

३९७. ज्ञानविज्ञाननिश्चयाय who was established in his wisdom and Realisation

३९८. ज्ञानशक्तिसमारूढाय who was firm in his mastery over Jnana Sakti

३९९. ज्ञानयोगव्यवस्थिताय who was well balanced in his Jnana Yoga

४००. ज्ञानाग्निदग्धकर्मणे whose action was not productive of any bondage, as it was burnt out by his Realisation, that he was Brahman and not the doer of action in the phenomenal world

४०१. ज्ञाननिर्धूतकल्मषाय who was freed from all sin or demerit by reason of his realisation

४०२. ज्ञानवैराग्यसंधात्रे who developed Jnana, wisdom and Vairagya (Dispassion in his devotees)

४०३. ज्ञानसंछिन्नसंशयाय whose doubts were dispelled by his Jnana (Realisation)

४०४. ज्ञानापास्तमहामोहाय who was freed from the Great Illusions (of Body being the self, and himself the agent of action) by the force of his Self Realisation

४०५. ज्ञानीत्यात्मैव निश्चयाय who realised that the realiser (or knower) of Brahman (Self) is the Self (Brahman)

४०६. ज्ञानेश्वरीपटद्देवप्रतिबन्धनिवारकाय whose grace enabled B. V. Dev to read his Jnaneswari, right through without breaks and obstacles

४०७. ज्ञानाय who is Jnana or Chaitanya Pure Consciousness

४०८. ज्ञेयाय who is the object known or worthy of knowing

४०९. ज्ञानगम्याय who is the goal reached by Jnana or Realisation

४१०. ज्ञातसर्वं परं मताय who viewed everything known as the Supreme

४११. ज्योतिषां प्रथमज्योतिषे who is the foremost among Lights

४१२. ज्योतिर्हीनद्युतिप्रदाय who gave light to those without light

४१३. तपस्सन्दीप्ततेजस्विने whose glow was heightened by his Austerities—Tapas

४१४. तप्तकाञ्चनसन्निभाय who was like molten gold

४१५. तत्त्वज्ञानार्थदर्शिने who realised the meaning of the Real, *i.e.* the essence of all Philosophy

४१६. तत्त्वमस्यादि लक्षिताय who was the goal denoted by the Mahavakyas (Tatwam Asi, Thou art That) etc.

४१७. तत्त्वविदे who knew the Truth

४१८. तत्त्वमूर्तये who was the embodiment or incarnation of Truth

४१९. तन्द्रालस्यविवर्जिताय who was not subject to Indolence and Sloth

४२०. तत्त्वमालाधराय who wore the garland of Truth

४२१. तत्त्वसारविशारदाय who was well versed in the essence of all Philosophy

४२२. तर्जितांतकदूताय who had frightened and driven away the myrmidous of Yama (God of Death)

४२३. तमसः पराय who is beyond all darkness

४२४. तात्यागणपतिप्रेष्टाय 'who was fond of Tatya Kothe Ganapati Patel

४२५. तात्यानूल्कर्गतिप्रदाय who gave Sadgati or a happy future life to Satya Noolkar (Sub-judge)

४२६. तारकब्रह्मनाम्ने whose name was a potent mantra enabling people to cross Samsara

४२७. तमोरजोविवर्जिताय who was free from Rajas and Tamas

४२८. तामरसदलाक्षाय who was lotus-eyed

४२९. ताराबाय्यसुरक्षकाय who saved the life of Tarabai (Tarkhad)

४३०. तिलकपूजिताङ्घ्रये who was worshipped by Bal Gangadhar Tilak.

४३१. तिर्यग्जन्तुगतिप्रदाय who gave a good after-life (Sadgati) even to brutes like a Buffalo

४३२. तीर्थीकृतनिवासाय whose residence became sacred

४३३. तीर्थपादाय who was holy

४३४. तीव्रभक्तिनृसिंहादिभक्तालीभूर्यनुग्रहाय who showered copious blessings on very staunch devotees like Narasimha

४३५. तीव्रप्रेमविरागाप्त वेंकटेशकृपानिधये who received abundant kindness and mercy from his Guru Venkusa, through his intense love for that Guru and detachment from everything else

४३६. तुल्यप्रियाप्रियाय to whom attractive and repulsive objects were the same

४३७. तुल्यनिन्दात्मसंस्तुतये who viewed praise and blame as the same to him

४३८. तुल्याधिकविहीनाय who had no equal nor (much less) superior

४३९. तुष्टसज्जनसंवृताय who was surrounded by good people who were pleased with him

४४०. तृप्तात्मने whose mind was contented (or satisfied)

४४१. तृषाहीनाय who was free from hankerings

४४२. तृणीकृतजगद्वसवे who viewed all the wealth of the world as trifles

४४३. तैलीकृतजलापूर्णदीपसञ्ज्वलितालयाय whose mosque was lit up with lamps fed by water which had been turned into oil

४४४. त्रिकालज्ञाय who knew the past, present and future

४४५. त्रिमूर्तये who was Brahma, Vishnu and Siva—all in one

४४६. त्रिगुणातीताय who was beyond the reach of the 3 gunas, Rajas, Tamas and Satva, *i.e.* Activity, Darkness and the harmonious balance of both

४४७. त्रियामायोगनिष्टात्मा—दशदिग्भक्तपालकाय who protected his devotees in all the 10 directions, by keeping himself in Yoga samadhi all the night

४४८. त्रिवर्गमोक्षसन्धात्रे who bestowed Dharma, Wealth, Desires and also Moksha (Liberation)

४४९. त्रिपुटीरहितस्थितये who was free from the threefold division *i.e.* knowing, knower and known

४५०. त्रिलोकस्वेच्छसंचारिणे who wandered over all the 3 worlds, at his will

४५१. त्रैलोक्यतिमिरापहाय who removed the darkness of the 3 worlds

४५२. त्यक्तकर्मफलासङ्गाय who was not attached to the fruits of his action

४५३. त्यक्तभोगसदासुखिने who had relinquished enjoyments and was ever happy

४५४. त्यक्तदेहात्मबुद्धये who was free from the error of mistaking the body for oneself

४५५. त्यक्तसर्वपरिग्रहाय who had no attachment to anything

४५६. त्यक्त्वा—मायामयं सर्वं स्वेमहिम्नि—सदास्थिताय who gave up all the things of the world as illusory and was established in his own high state

४५७. दण्डधृते who carried a baton, (or who was the punishing authority)

४५८. दण्डनार्हाणां दुष्टवृत्तेर्निवर्तकाय who turned the wicked that deserved punishment, away from their evil propensities

४५९. दम्भदर्पातिदूराय who had no pomp or fuss

४६०. दक्षिणामूर्तये the Dakshinamurti

४६१. दक्षिणादानकर्तृभ्यो दशधाप्रतिदायकाय who returns tenfold the Dakshina (gift) that is given to him

४६२. दक्षिणाप्रार्थनद्वारा शुभकृत्तत्त्वबोधकाय who by means of requests for Dakshina, confers boons, and imparts instruction

४६३. दयापराय who esteems Mercy as of Supreme importance

४६४. दयासिंधवे the Ocean of mercy

४६५. दत्तात्रेयाय Dattatreya (the 3 faced Avatar made up of Brahma, Vishnu and Siva)

४६६. दरिद्रोयं धनीवेति भेदाचारविवर्जिताय who does not consider whether a person is rich or poor and whose conduct is not swayed by such considerations

४६७. दहराकाशभानवे the Sun in the firmament of the heart

४६८. दग्धहस्तार्भकावनाय who saved a child by burning his own hand

४६९. दारिद्रयदु:खभीतिघ्नाय who drives away poverty, sorrow and fear

४७०. दामोदरवरप्रदाय who bestowed boons (of progeny, wealth etc.) on Damodar S. Rasane

४७१. दानशौण्डाय the expert in giving gifts (Dana)

४७२. दान्ताय the self controlled (*i.e.*, whose body and senses are controlled)

४७३. दानै:चान्यान् वशंनयते who sways others by free gifts

४७४. दानमार्गस्खलत्पादनानाचान्दोर्करावनाय who guided and protected Nanasahib Chandorkar when he stumbled (*i.e.*, made mistakes) in respect of gifts (Dana) (*i.e.*, when he did not have the correct attitude and behaviour when approached for gifts)

४७५. दिव्यज्ञानप्रदाय who imparted divine Jnana (*i.e.*, knowledge and experience of God or Gods and worthy of Gods)

४७६. दिव्यमङ्गलविग्रहाय whose bodily frame was charming and auspicious

४७७. दीनेदयापराय who is very merciful to those in distress

४७८. दीर्घदर्शे who had long views, *i.e.*, viewed the remote past and future also and gave advice or based his conduct thereon

४७९. दीनवत्सलाय who was very kind to the wretched

४८०. दुष्टानां दमनेशक्ताय who could control the wicked

४८१. दुराधर्षतपोबलाय whose strength due to austerities was too great for any to daunt or beard him

४८२. दुर्भिक्षेप्यन्नदात्रे who gave food (freely) even in times of famine

४८३. दुरदृष्टविनाशकृते who warded off or conquered even misfortune or bad planetary influences etc.

४८४. दुःखशोकभयद्वेषमोहाद्यशुभनाशकाय who removed all evils *e.g.*, Pain, Sorrow, Fear, Hatred, Moha (delusion) etc.

४८५. दुष्टनिग्रह शिष्टानुग्रहरूपमहाव्रताय whose great resolve (*Vrata*) was to put down wickedness and assist virtue

४८६. दुष्टमूर्खजडादीनामप्रकाशस्वरूपवते whose real nature was unrevealed to the wicked, fools, dullards etc.

४८७. दुष्टजन्तुपरित्रात्रे who gave sanctuary and protected even venomous (snakes) and dangerous animals (like rabid dogs)

४८८. दूरवर्तिसमस्तदृशे who could see everything that goes on at a great distance

४८९. दृश्यं नश्यं न विश्वास्यमितिबुद्धिप्रबोधकाय who taught that things seen are perishable and not worthy of our interest

४९०. दृश्यं सर्वं हि चैतन्यमित्यानन्दप्रतिष्ठिताय who was established in Supreme Bliss, by regarding everything seen as Chaitanya, Pure Consciousness (= Brahman)

४९१. देहे विगलिताशाय who was free from attachment to his body

४९२. देहयात्रार्थमन्नभुजे who ate to live (and not to satisfy the palate)

४९३. देहो गेहः ततो मांतु—निन्येगुरुरितीरकाय who declared "The body is but a house. My Guru took me away thence" (*i.e.*, that the Guru eradicated the idea that the body was his self)

४९४. देहात्मबुद्धिहीनाय who was devoid of "*Dehatma Buddhi*" (*i.e.*, the delusion that the body and nothing but the body is the self)

४९५. देहमोहप्रभञ्जनाय who destroys the delusions connected with the body *i.e.*, bodily attachments (*e.g.*, to poperty, kith and kin etc.)

४९६. देहो देवालयस्तस्मिन् देवं पश्येत्युदीरयते who said "The body is the temple of God. Behold the Divine within it"

४९७. दैवीसंपत्प्रपूर्णाय who was full of the Daivi Sampath, *viz.*, Abhaya and fearlessness, Purity etc. (see B. Gita)

४९८. देशोद्धारसहायकृते who helps in elevating or improving the country

४९९. द्वंद्वमोहविनिर्मुक्ताय who was free from the delusions produced by the pairs of opposites (*e.g.*, Heat and Cold, Pain and Pleasure etc.)

५००. द्वंद्वातीतविमत्सराय who was free from the pairs of duality and also from Matsara, jealousy

५०१. द्वारकामायिवासिने the resident at Dwaraka Mayi (*i.e.*, Shirdi Mosque)

५०२. द्वेषद्रोहविवर्जिताय who had no hatred nor desire to injure others

५०३. द्वैताद्वैतविशिष्टादीन् कालेस्थाने विबोधकाय who taught dualism, non-dualism (Adwaita system) and modified non-dualism (Visishta Adwaita) at the proper time and at the proper place (*i.e.*, to the person fit for such teaching)

५०४. धनहीनान्धनाढ्यांश्च समदृष्ट्यैव रक्षकाय who protected rich and poor alike *i.e.*, with equal eye

५०५. धनदेन समत्यागाय who gave gifts like Kubera the god of wealth

५०६. धरणीधरसन्निभाय who resembled a hill (in respect of strength, firmness and in helping and serving all and sundry always)

५०७. धर्मज्ञाय who knew Dharma (*i.e.*, Principles of Righteousness, Virtue etc.)

५०८. धर्मसेतवे who was the sheet anchor of Righteousness (Dharma)

५०९. धर्मस्थापनसंभवाय who was born to establish Righteousness

५१०. धुमालुपासनी पत्न्योर्निर्याणे सद्गतिप्रदाय who gave *sad-gati* (*i.e.*, a good post mortem state) to the departed spirit of the wife of S. B. Dhumal and that of Kashinath Govinda Upasani Sastri

५११. धूपखेडा पटेल्चान्भाय्नष्टाश्वस्थानसूचकाय who revealed to Chanbhai Patel of Dhoopakheda, where his lost horse was to be found

५१२. धूमयानपतत्पाथेवारपत्नीसुरक्षकाय who shielded from all harm, Mrs. Pathewar who had fallen from a moving train (between the train and the platform)

५१३. ध्यानावस्थित चेतसे whose mind was held in Dhyana or meditation (*i.e.*, Samadhi)

५१४. धृत्युत्साहसमन्विताय who was full of courage and resource

५१५. नतजनावनाय who protected the devotees

५१६. नरलोकमनोरमाय who delighted the hearts of vast masses (a world) of people

५१७. नष्टदृष्टिप्रदात्रे who restored lost sight

५१८. नरलोकविडम्बनाय who sported or played with vast masses (and allowed them to mistake him for a mere human being)

५१९. नागसर्पमयूरेच समारूढषडाननाय who was Subrahmanya riding on a peacock that is on a serpent

५२०. नानाचान्दोर्कमाहूय तत्सद्गत्यै कृतोद्यमाय who sent for Nanasaheb G. Chandorkar and took pains to secure for him *Sadgati*, *i.e.*, advance in the next life

५२१ नानानिमोन्करस्यान्ते स्वाङ्घ्रिध्यानलयप्रदाय who, at the close of the life of Nana Saheb Nimonkar, gave him (Dhyana) concentration on the guru and laya, merger (*i.e.*, the power to see everything as Baba during the last days of his life)

५२२. नानादेशाभिधाकाराय who had various forms and names in various places

५२३. नानाविधिसमर्चिताय who was worshipped and revered in diverse ways by a diversity of devotees

५२४. नारायणमहाराज संश्लाघितपदाम्बुजाय who was highly praised by Narayan Maharaj (of Khedgaon Bhet)

५२५. नारायणपराय who was wholly devoted to God (Narayana)

५२६. नामवर्जिताय who had no proper Name (as 'Sai Baba' is a common noun or a class name)

५२७. निगृहीतेन्द्रियग्रामाय who had controlled his senses

५२८. निगमागमगोचराय who is that to which the Vedas and Sastras point *viz.*, Brahman or God

५२९. नित्यसर्वगतस्थाणवे who is the Permanent, undying found in everything

५३०. नित्यतृप्ताय who was always happy and blessed

५३१. निराश्रयाय who needed and had no support

५३२. नित्यान्नदानधर्मिष्ठाय who was ever at his Dharma of giving daily food (to the poor etc.)

५३३. नित्यानन्दप्रवाहकाय who poured forth a stream of Nitya Ananda, the endless Bliss

५३४. नित्यमङ्गलधाम्ने who was the abode of Permanent good (or auspiciousness)

५३५. नित्याग्निहोत्रवर्धनाय who was daily having his fire worship (at the Dhuni) with offerings

५३६. नित्यकर्मनियोक्त्रे who bade his devotees adhere to their own daily duties (*Nitya Karma*)

५३७. नित्यसत्वस्थिताय who was always in Satwaguna (the principle of balance and harmony)

५३८. निम्बपादपमूलस्थाय who resided at the foot of the Margosa tree

५३९. निरन्तराग्निरक्षित्रे who always kept up a perpetual fire (in the Dhuni at the masjid, and in the Akhanda Deepa in the Lendi garden)

५४०. निस्पृहाय who had no desires

५४१. निर्विकल्पाय who had no mental variations of Desire etc. (*Vikalpa*)

५४२. निरंकुशगतागतये whose motion to any place and in any direction at will was easy and unobstructed (because of his Suddhi power)

५४३. निर्जितकामनादोषाय who had conquered the sex urge

५४४. निराशाय who had no longings

५४५. निरञ्जनाय who was free from sin

५४६. निर्विकल्पसमाधिस्थाय who was steady in his *Nirvikalpa* Samadhi (*i.e.*, formless and undeflected concentration)

५४७. निरपेक्षाय who had no wants (*Apeksha*) or desires

५४८. निर्गुणाय who was free from attributes (gunas)

५४९. निर्द्वन्द्वाय who was beyond "duals" or the pair of opposites or Relativity

५५०. नित्यसत्वस्थाय who was always in Satwa guna

५५१. निर्विकाराय whose serenity was undisturbed by gusts of desire, disappointment etc.

५५२. निश्चलाय who was immovable and unshaken

५५३. निरालम्बाय who had no support (as he needed none)

५५४. निराकाराय who was formless

५५५. निवृत्तगुणदोषकाय who was devoid of good and evil qualities

५५६. नूल्करविजयानन्दमाहिषान्दत्तसद्गतये who gave *sadgati* to (1) Tatya Sahib Noolker the Sub-judge, (2) Vijayanandaswami of Madras and (3) a she buffaloe

५५७. नरसिंहगणूदासदत्तप्रचारसाधनाय who gave Das Ganu Maharaj and Narasimhaswami the propaganda work (of spreading devotion to Sai Baba) as a good Sadhana for their spiritual welfare

५५८. नैष्ठिकब्रह्मचर्याय who was a Naishtika Brahmachari *i.e.*, perfect celebate observing it as a religious principle

५५९. नैष्कर्म्यपरिनिष्ठिताय who was established in *Naishkarmya i.e.*, doing work without getting karmic bonds as a result

५६०. पण्डरीपांण्डुरङ्गाख्याय who is the well-known Panduranga of Pandharpur

५६१. पटेल्तात्याजिमातुलाय who was regarded by Tatya Ganapati Patel Kothe (his devoted servant) as his maternal uncle

५६२. पतितपावनाय who raised and purified those who were fallen (by non observance of Dharma etc.)

५६३. पत्रीग्रामसमुद्भवाय who was born at Pathri

५६४. पदविसृष्टगंगाम्भसे who guarded his devotees

५६५. पदाम्बुजनतावनाय who had lotus-like eyes

५६६. परब्रह्मस्वरूपिणे who was of the nature of Para Brahman (God)

५६७. परमकरुणालयाय who was the abode of highest or perfect Mercy

५६८. परतत्त्वप्रदीपाय who was a great blaze radiating highest spiritual teachings

५६९. परमार्थनिवेदकाय who taught the Supreme Wisdom (or goal of life)

५७०. परमानन्दनिस्यन्दाय who dripped Supreme Bliss

५७१. परं ज्योतिषे who was the Supreme Light

५७२. परात्पराय who is the most Supreme (*i.e.*, beyond the highest known)

५७३. परमेष्ठिने who is the Great Brahma

५७४. परंधाम्ने who is the Supreme Abode (or Goal)

५७५. परमेश्वराय who is the Supreme Personal God

५७६. परमसद्गुरवे who is the Supreme *Sad Guru* or teacher of Divine Realisation

५७७. परमाचार्याय who is the highest teacher Acharya

५७८. परधर्मभयाद्भक्तान् स्वेस्वेधर्मेनियोजकाय who kept each devotee to his own faith as change of faith is dangerous

५७९. परार्थैकान्तसंभूतये who took birth only for helping others

५८०. परमात्मने who is the Paramatma (the highest Atma meditated on by yogis)

५८१. परागतये who is the highest goal of life or creation

५८२. पापतापौघसंहारिणे who removes masses of sin and suffering

५८३. पामरव्याजपण्डिताय whose vast Wisdom was hidden under the guise of an ignorant rustic

५८४. पापाद्दासं समाकृष्य पुण्यमार्गे प्रवर्तकाय who withdrew his devotee (Das Ganu) etc. from paths of sin and made him tread the path of virtue

५८५. पिपीलिका मुखान्नादाय who ate (when ants ate) in the form of ants

५८६. पिशाचेष्वप्यवस्थिताय who resides even in evil spirits (*Pisachas*)

५८७. पुत्रकामेष्टियागादेः ऋतेसन्तानवर्धनाय who granted progeny to devotees without making them perform the Putrakameshti Yaga sacrifice etc. (prescribed for it in the Sastras).

५८८. पुनरुज्जीवितप्रेताय who revived the dead

५८९. पुनरावृत्तिनाशकाय who destroyed rebirth (Samsara)

५९०. पुनःपुनरिहागम्य भक्तेभ्यः सद्गतिप्रदाय who revisited the world (*i.e.*, took births) frequently and gave sadgati to devotees

५९१. पुण्डरीकायताक्षाय who has broad lotus eyes

५९२. पुण्यश्रवणकीर्तनाय mention of whose name or hearing it is Punya (destructive of sin)

५९३. पुरन्धरादि भक्ताग्र्य परित्राणधुरंधराय who bears the burden of protecting ardent devotees like R. B. Purandhare

५९४. पुराणपुरुषाय who is the Ancient Purusha

५९५. पुरीशाय who is the Lord of the city (or the person reposing in the Heart of the devotee)

५९६. पुरुषोत्तमाय who is the highest of Persons (or personal gods)

५९७. पूजापराङ्मुखाय who was averse (at first) to his being worshipped

५९८. पूर्णाय who is perfect

५९९. पूर्णवैराग्यशोभिताय who has perfect detachment

६००. पूर्णानन्दस्वरूपिणे whose nature is perfect Bliss

६०१. पूर्णकृपानिधये who is the store of overflowing Mercy

६०२. पूर्णचन्द्रसमाह्लादिने who gladdens (us) like the Full Moon

६०३. पूर्णकामाय who has no desires to gratify

६०४. पूर्वजाय who was (born) before all were born

६०५. प्रणतपालनोद्युक्ताय who is engaged in protecting the devotees

६०६. प्रणतार्तिहराय who relieves the distress of his devotees

६०७. प्रत्यक्षदेवतामूर्तये who is the visible embodiment of Divinity

६०८. प्रत्यगात्मनिदर्शकाय who reveals the soul within (the body)

६०९. प्रपन्नपारिजाताय who is a wish yielding tree to devotees that surrender to Him

६१०. प्रपन्नानां परागतये who is the highest goal to be reached by the devotees that surrender themselves

६११. प्रमाणातीतचिन्मूर्तये who is the Pure Consciousness needing no outside proof of its existence

६१२. प्रमादाभिध—मृत्युजिते who has conquered Pramāda (*i.e.*, engrossed attention to and interest in worldly affairs and losing oneself in them) which has been declared to be Death (in Sanatsujatiya)

६१३. प्रसन्नवदनाय who is of gracious mien

६१४. प्रसादाभिमुखद्युतये whose face glows with his readiness to grant blessings

६१५. प्रशस्तवाचे whose words are praiseworthy

६१६. प्रशान्तात्मने whose heart is tranquil

६१७. प्रियसत्यमुदाहरते who speaks only that which is true and beneficial

६१८. प्रेमदाय who confers Prema (*i.e.*, intense overflowing love)

६१९. प्रेमवश्याय who can be influenced by Prema

६२०. प्रेममार्गैकसाधनाय whose sole Marga or prescribed path is Love (Prema) (*i.e.*, who depended on it entirely and bade his devotees to do the same)

६२१. बहुरूपनिगूढात्मने who is hidden under many forms and bodies

६२२. बलदृप्तदमक्षमाय who can humble the pride of those who are conceited about their physical strength

६२३. बलातिदर्पभय्याजि महागर्वविभञ्जनाय who shattered the great pride of Bayyaji who fancied that he had great strength

६२४. बुधसंतोषदाय who gave happiness to the wise

६२५. बुद्धाय who is the Buddha (or the wise)

६२६. बुधजनावनाय who protects the wise

६२७. बृहद्बंधविमोक्त्रे who disentangles persons from the great toils (Bandha) of Sin, Samsara etc.

६२८. बृहद्भारवहक्षमाय who can carry, on his own shoulders, very great weight (*i.e.*, the responsibilities that should be borne by his surrendered devotees)

६२९. ब्रह्मकुलसमुद्भूताय who was born in a Brahmin family

६३०. ब्रह्मचारिव्रतस्थिताय who was firm in his vow of celebacy or *Brahmacharya*

६३१. ब्रह्मानन्दामृतेमग्नाय who is sunk in the bliss Supreme (Brahmananda)

६३२. ब्रह्मानन्दाय who is Supreme Bliss

६३३. ब्रह्मानन्दलसद्दृष्टये whose eyes glowed with Supreme Bliss

६३४. ब्रह्मवादिने who taught Vedanta

६३५. बृहच्छ्रवसे whose fame was great

६३६. ब्राह्मणस्त्रीविसृष्टोल्कातर्जितश्वाकृतये who was in the form of the dog that a Brahmin lady (Mrs. G. S. Khaparde) flung red-hot coals at

६३७. ब्राह्मणानांमशूधिस्थाय who stayed in a masjid (termed by him accurately), the Brahmins' masjid

६३८. ब्रह्मण्याय who loved Brahmins

६३९. ब्रह्मवित्तमाय who is the best among the knowers of Brahman

६४०. भक्तदासगणूप्राण—मानवृत्त्यादिरक्षकाय who safeguarded the life, honor, livelihood etc. of Das Ganu Maharaj

६४१. भक्तात्यन्तहितैषिणे who was desirous of promoting the welfare of devotees to the highest extent

६४२. भक्ताश्रितदयापराय who was completely under the sway of mercy and (consequently) resorted to by devotees

६४३. भक्तार्थधृतदेहाय who took birth for the sake of devotees

६४४. भक्तार्थं दग्धहस्तकाय who burnt his hand for the sake of devotees

६४५. भक्तपरागतये who was the ultimate goal of devotees

६४६. भक्तवत्सलाय who was fond of devotees

६४७. भक्तमानसवासिने who resided in the hearts of devotees

६४८. भक्तातिसुलभाय who was very easy of access to devotees

६४९. भक्तभवाब्धिपोताय who was the boat to ferry devotees across the ocean of Samsara

६५०. भगवते the Bhagavan (*i.e.*, possessor of 6 grand states)

६५१. भजतां सुहृदे the friend of those who are devoted

६५२. भक्तसर्वस्वहारिणे who carries away everything belonging to devotees

६५३. भक्तानुग्रहकातराय who was anxious to favour devotees

६५४. भक्तरास्न्यादि सर्वेषा ममोघाभयसंप्रदाय who gave the effectual promise of sanctuary to all devotees like Damodar Savalram Rasane

६५५. भक्तावनसमर्थाय who is able to guard and protect devotees

६५६. भक्तावनधुरंधराय who bears the burden of protecting devotees

६५७. भक्तभावपराधीनाय who is subjugated by the intense faith of devotees

६५८. भक्तात्यन्तहितौषधाय who is the most beneficial remedy of devotees

६५९. भक्तावनप्रतिज्ञाय whose solemn vow is to protect devotees

६६०. भजतामिष्टकामदुहे who grants the desires of the devotees

६६१. भक्तहृत्पद्मवासिने who dwells in the heart-lotus of devotees

६६२. भक्तिमार्गप्रदर्शकाय who expounds the Path of Devotion (Bhakti Marga)

६६३. भक्ताशयविहारिणे who sports in the hearts of devotees

६६४. भक्तसर्वमलापहाय who cleanses devotees of all their sins

६६५. भक्तबोधैकनिष्ठाय whose one aim is to impart wisdom to the devotees

६६६. भक्तानां सद्गतिप्रदाय who gives *Sadgati* (*i.e.*, a blessed life after death) to the devotees

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६६७. भद्रमार्गप्रदर्शिने who guides (us) on a safe path

६६८. भद्रंभद्रमितिब्रुवते who constantly says. " Blessings. Blessings " (be to you)

६६९. भद्रश्रवसे who is famous for good

६७०. भन्नूमाय्साध्वीमहितशासनाय whose orders were obeyed by the lady saint Bannu Mayi

६७१. भयसन्त्रस्तकापर्देऽमोघाभयवरप्रदाय who gave his unfailing and sure boon of Protection to G. S. Khapharde who was much afraid

६७२. भयहीनाय the undaunted

६७३. भयत्रात्रे who saved people from dangers apprehended

६७४. भयकृते who creates fears

६७५. भयनाशनाय who removes fears

६७६. भंववारिधिपोताय who was and is the ferry boat to cross the ocean of Samsara

६७७. भवलुण्टन कोविदाय who was an expert in removing the bondage of Samsara

६७८. भस्मदाननिरस्ताधि व्याधिदुःखाशुभाखिलाय who by giving his udhi (=sacred ashes) destroyed and removed diseases: mental and physical, sorrows and other ills of life

६७९. भस्मसात्कृतभक्तारये who destroyed the enemies of his devotees

६८०. भस्मासात्कृतमन्मथाय who is Siva (or who burnt up the sex urge)

६८१. भस्मपूतमशूधिस्थाय whose masjid was purified by the ashes of his sacred fire (Dhuni)

६८२. भस्मदग्धाखिलामयाय who burnt out all diseases etc., with his (Udhi) ashes

६८३. भागोजीकुष्ठरोगघ्नाय who arrested the leprosy of Bagogi, (his attendant)

६८४. भाषाखिलसुवेदिताय who knew all languages and dialects

६८५. भाष्यकृते who commented (on the B. Gita, etc.)

६८६. भावगम्याय who is reached by intense faith and devotion

६८७. भारसर्वपरिग्रहाय who undertakes all burdens

६८८. भागवत सहायाय who helps Bhagavatas *i.e.*, the pious

६८९. भावना शून्यत: सुखिने who arrested mental functions and was happy

६९०. भागवत प्रधानाय the foremost among the pious (Bhagavatas)

६९१. भागवतोत्तमाय the best among devotees of God

६९२. भाटेद्वेषं समाकृष्य भक्तितस्मैप्रदत्तवते who removed hatred from the heart of (the Mamlatdar) Bhate and gave him devotion in its place

६९३. भिल्लरूपेणदत्ताम्भसे who in the form of a Bhil gave water (to N. G. Chandorkar on the waterless Harischandra Hill) to drink

६९४. भिक्षान्नदानशेषभुजे who begged his food, gave doles of food as charity, and then ate what remained

६९५. भिक्षाधर्ममहाराजाय who was a great king (Maharaj) whose daily duty included begging

६९६. भिक्ष्वौघदत्तभोजनाय who gave food to numerous beggars

६९७. भीमाजीक्षयपापघ्ने who destroyed the sins (karma) that produced Consumption in Bhimaji

६९८. भीमबलान्विताय who was as strong as Bhima

६९९. भीतानां भीतिनाशिने who removes the fears of the affrighted

७००. भीषण भीषणाय who terrifies the terrifiers

७०१. भीषाचालित सूर्याग्नि मघवन्मृत्यु मारुताय by fear of whose high command, the Sun, Fire, Indra, Death and the Wind God (Vayi) were and are kept in constant activity attending to their duties

७०२. भुक्तिमुक्तिप्रदात्रे who gave boons temporal, as also salvation

७०३. भुजगाद्रक्षितप्रजाय who saved his devotees (like G. M. Buti, Mahlsapathy, Mericar etc.) from serpents

७०४. भुजंगरूपमाविश्य सहस्रं जन पूजिताय who (at Coimbatore, etc.,) took the from of a serpent and received the worship of thousands of people

७०५. भुक्त्वा भोजनदातॄणां दग्ध प्रागुत्तराशुभाय who when fed by people, destroyed their past and future evil karma

७०६. भूटिद्वारागृहंबद्धा कृतसर्वमतालयाय who made Sri Gopal Rao Buti build a house (at Shirdi) and converted it into a Temple of All Religions

७०७. भूभृत्समोपकारिणे who is as charitable and beneficent as a mountain

७०८. भूम्ने the Perfect

७०९. भूशयाय who slept on the floor without a cot or bedstead

७१०. भूतशरण्यभूताय who was the refuge of all creatures

७११. भूतात्मने who was the self or soul of all creatures

७१२. भूतभावनाय who blesses creatures

७१३. भूतप्रेतपिशाचादीन् धर्ममार्गे नियोजयते who directed even departed spirits, ghosts and devils into the paths of virtue (Dharma)

७१४. भृत्यस्य भृत्यसेवाकृते who served his servants' servants

७१५. भृत्य भारवहाय who bore the burdens of his servants

७१६. भेकं दत्तवरं स्मृत्वा सर्पास्यादपि रक्षकाय who remembered the promise of protection that he had given to (one Basappa by name but who was now) a frog and extricated it even from the fangs of a serpent

७१७. भोगैश्वर्येष्वसक्तात्मने who was not allured by enjoyment and possessions

७१८. भैषज्ये भिषजां वराय who was excellent as a doctor

७१९. मर्करूपेण भक्तस्य रक्षणे तेन ताडिताय who went to protect (Hansraj) a devotee (from his Asthma) as a cat (to drink the curds that would harm Hansraj) and was beaten by that devotee

७२०. मन्त्रघोष मशूधिस्थाय whose masjid resounded with loudly chanted (Vedic) mantras

७२१. मदाभिमान वर्जिताय who was free from Pride and self-conceit

७२२. मधुपानभृशासर्क्ति दिव्यशक्त्या व्यपोहकाय by whose divine power drunkenness was cured

७२३. मशूध्यां तुलसीपूजामग्निहोत्रं च शासकाय who ordered the worship of Fire and the Tulasi in his masjid

७२४. महावाक्य सुधामग्नाय who was immersed in the nectar of Mahavakyas (*e.g.*, Anal haq = Aham Brahma Asmi, I am God)

७२५. महाभागवताय who was a Great Worshipper of God (Bhagavata)

७२६. महानुभव तेजस्विने whose face shone with his extra-ordinary inner experiences

७२७. महायोगेश्वराय the Great Yogeswara (or Lord of Yoga)

७२८. महाभय परित्रात्रे who saved (devotees) from the Great Fear (of Death and Samsara)

७२९. महात्मने the great souled (Mahatma)

७३०. महाबलाय who had great strength

७३१. माधवराय देश्पाण्डे सख्युःसाहाय्यकृते who helped his constant attendant and companion (Shyama) Madhava Rao Deshpande

७३२. मानापमानयोस्तुल्याय who maintained his equanimity whether honoured or dishonoured

७३३. मार्गबन्धवे who helped one while travelling

७३४. मारुतये Maruti, or God of Winds

७३५. मायामानुषरूपेण गूढैश्वर्यपरात्पराय whose being the Supreme was concealed behind an unreal (mayavic) human form

७३६. मार्गस्थ देवसत्कारः कार्यइत्यनुशासित्रे who ordered his devotees (N. G. Chandorkar etc.) to worship the God's image in the way side temples (as usual)

७३७. मारीग्रस्तबुटीत्रात्रे who saved Sri Gopal Rao Buti when attacked by Cholera

७३८. मार्जालोच्छिष्टभोजनाय who (fearlessly) ate food (drank curds) tasted by a cat

७३९. मिरीकरं सर्पगण्डात् दैवाज्ञप्ताद्विमोचयते who saved the Mamlatdar Merikar from a Ganda (*i.e.*, a conditionally ordered fate) of serpent's bite

७४०. मितवाचे who spoke but little

७४१. मितभुजे who ate but little

७४२. मित्रेशत्रौ—सदासमाय who was always the same to friend and foe

७४३. मीनातायी प्रसूत्यर्थं प्रेषिताय रथं ददते who sent a tonga to (Ramgir) the person who was carrying udhi to be given to Minathai (daughter of N. G. Chandorkar, at Jamnere) to ease her parturition pains

७४४. मुक्तसंगानहंवादिने who was not egotistic and was free from all attachments

७४५. मुक्तसंसृतिबन्धनाय who was free from the bondage of Samsara

७४६. मुहुर्देवावतारादि नामोच्चारण निर्वृताय who took a delight in uttering the names of God, his avatars etc.

७४७. मूर्तिपूजानुशास्त्रे who ordered the worship of forms (images, padukas, pictures, coins and saints)

७४८. मूर्तिमानपि अमूर्तिमते who though in the flesh was really formless (*i.e.*, was Spirit)

७४९. मूलेशास्त्रीगुरोर्दोलप् महाराजस्य रूपधृते who (suddenly) took on himself the form of Kaka Dholap Maharaj the Guru of Mulê Sastrī)

७५०. मृतसूनुं समाकृष्य पूर्वमातरियोजयते who drew the soul of a departed son and made it re-enter the womb of its former mother (Mrs. Sapatnekar)

७५१. मृदालय निवासिने who lived in a mud building

७५२. मृत्युभीति व्यपोहकाय who extricated people when death was imminent

७५३. मेघश्यामाय—पूजार्थे शिवलिङ्गमुपाहरते who gave a stone image (linga) of Siva to his poojari Megha Shyama for worshipping

७५४. मोह कलिल तीर्णाय who transcended the darkness of delusions

७५५. मोह संशय नाशकाय who eradicated doubts and delusions

७५६. मोहिनीराज पूजायां कुल्कर्ण्यप्पानियोजकाय who directed Appakulkarni to worship Siva (Mohini Raja) [at Nivas before attending the Deputy Collector's Office to answer charges against him]

७५७. मोक्षमार्गसहायाय who helped people in their spiritual Path (the Path of Salvation)

७५८. मौनव्याख्याप्रबोधकाय who enlightened the hearts of his devotees by his eloquent silence (*i.e.*, mere presence radiating thought, without any words, gesture etc.)

७५९. यज्ञदानतपोनिष्ठाय who was ever steady in his sacrifices, alms-giving and austerities

७६०. यज्ञशिष्टान्न भोजनाय who ate the remnants of the food that had been offered as sacrifice (to the fire)

७६१. यतेन्द्रिय मनोबुद्धये whose senses, mind and intellect were firmly restrained

७६२. यतिधर्मसुपालकाय who observed very well his duties and observances as a Yati *i.e.*, a hermit

७६३. यतो वाचो निवर्तन्ते तदानन्दसुनिष्ठिताय who was steady in his Bliss Supreme—which was not to be reached and could not be expressed by words (*i.e.*, language)

७६४. यत्नातिशयसेवाप्त गुरुपूर्णकृपाबलाय whose strength was in the Full Mercy (or Poorna Kripa) of his guru, obtained by remarkable service

७६५. यथेच्छसूक्ष्मसंचारिणे who travelled, at will, in his unseen subtle form or body wherever he liked

७६६. यथेष्टदानधर्मकृते who gave abundant gifts

७६७. यन्त्रारूढंजगत्सर्वं मायया भ्रामयत्प्रभवे who is the Lord by whose Mayavic power, the entire universe is kept rolling like clay on the potter's wheel

७६८. यमकिङ्कर सन्त्रस्त सामन्तस्य सहायकृते who helped R. R. Samant when threatened by the messengers of (Yama) Death

७६९. यमदूतपरिक्लिष्ट पुरन्धरेऽसुरक्षकाय who protected the life of R. B. Purandhare when it was assailed by Death's myrmidons

७७०. यमभीति विनाशिने who dispelled the fear of Death

७७१. यवनालय भूषणाय who was an ornament of the (Shirdi) Masjid

७७२. यशसापि महाराजाय who was a Maharaj, even by the extent of his fame and glory

७७३. यश:पूरित भारताय whose fame has spread over the whole of India

७७४. यक्षरक्ष:पिशाचानां सान्निध्यादेव नाशकाय who exorcised Yakshas, Rakshas as, and devils by his very presence (without the use of incantations etc.)

७७५. युक्त भोजन निद्राय who had regulated his meal and sleep

७७६. युगान्तर चरित्रविदे who knew the events of past Yugas

७७७. योगशक्तिजितस्वप्नाय who had conquered sleep by his Yogic power

७७८. योगमायासमावृताय who was enveloped (and hidden) by his Yoga Maya, *i.e.*, the delusive power of Maya

७७९. योगवीक्षणसंदत्त परमानन्द मूर्तिमते who by his Yogic glance filled the person (who received the glance) with Parama Ananda

७८०. योगि हृद् ध्यानगम्याय नम: who is reached by Yogis in their heart by Meditation (Samadhi)

७८१. योगक्षेम वहाय who undertook and bore the burdens of his steadfast devotees (to acquire what was wanted and to guard their possessions etc.)

७८२. रथस्थ रजताश्वेषु हृतेष्वम्लान मानसाय who was not in the least put out or afflicted when the silver horse images were stolen from the palanquin brought and kept for him

७८३. रसाय who is the Essence of Bliss (Rasa)

७८४. रससारज्ञाय who knew the essence of Bliss

७८५. रसना रसजिते who conquered his palate

७८६. रसोप्यस्य परं दृष्ट्वा निवर्तित महायशसे whose great glory was in the fact that by reason of his supreme realization, hankerings or desires (= Rasa) left him

७८७. रक्षणात्पोषणात् सर्वं पितृमातृगुरुप्रभवे who was the father, mother, guru, and lord of all, by reason of his feeding and protecting them

७८८. रागद्वेष वियुक्तात्मने whose soul was wholly free from attachment and aversion

७८९. राकाचन्द्र समाननाय who had a face like the Autumnal moon

७९०. राजीवलोचनाय who was lotus eyed

७९१. राजभि:चाभिवन्दिताय who was worshipped even by princes and kings

७९२. रामभक्तिप्रपूर्णाय who had full faith in and devotion to Rama

७९३. रामरूपप्रदर्शकाय who revealed in his own body the form of Rama (to the S. African Doctor and to the mendicant Adilaxmi of Madras)

७९४. रामसारूप्यलब्धाय who had attained same form or nature as Rama (Saroopya)

७९५. रामसायीति विश्रुताय who is well known as Rama Sai or Sai Rama

७९६. रामदूतमयाय who had identified himself with Hanuman

७९७. राममन्त्रोपदेशकाय who taught (some devotees) the Rama Mantra

७९८. राममूर्त्यादिशंकर्त्रे who gave primal bliss in the form of Rama (or who gave blessings to Rama Murti, of Srirangam, Rama Moorti of Nellore and other devotees)

७९९. रासने कुलवर्धनाय who gave progeny to S. B. Rasane and developed it

८००. रुद्रतुल्यप्रकोपाय whose anger was as fiery as Rudra's

८०१. रुद्रकोप दमक्षमाय who could quell anger as fiery as Rudra's

८०२. रुद्र विष्णुकृताभेदाय who treats Vishnu and Siva as one and the same God

८०३. रूपिणी रूप्य मोहजिते who is above the attraction of wealth and women

८०४. रूपेरूपे चिदात्मानं पश्यध्वं इति बोधकाय who taught his devotees to see in each body (human and animal) God *i.e.*, Chaitanya (immanent therein).

८०५. रूपाद्रूपान्तरं यातोऽमृत इत्यभयप्रदाय who emboldens people by showing them that Death is a mere change or transfer (of the tenanting soul) from one form to another form

८०६. रेघे शिशोस्तथाऽन्धस्य सतां गति विधायकाय who gave *sadgati* (=salvation) to Mr. Rege's baby and to a blind man

८०७. रोग दारिद्र्य दुःखादीन् भस्म दानेन वारयते who overcame Disease, Poverty, and Suffering by the *Udhi* sacred ashes that he gave

८०८. रोदनाद्द्रवचित्ताय whose tender heart melted at the sight of tears

८०९. रोमहर्षदवाक् कृतये whose words and deeds were so gladdening as to produce horripilation in others

८१०. लघ्वाशिने who ate little

८११. लघुनिद्राय who slept little

८१२. लब्धाश्वग्रामणी स्तुताय who was praised by (Chanbai) Patel who got back his lost horse (with the help of Baba)

८१३. लगुडोद्धृत रोहिल्ला स्तंभनात् दर्पनाशकाय who humbled the pride of the Rohilla who had heaved his stick aloft (to fell down and kill Baba) by paralysing him with a touch and a glance (in consequence of which the Rohilla collapsed and fell)

८१४. ललिताद्भुत चारित्राय whose life record is charming and wonderful

८१५. लक्ष्मीनारायणाय who is Lakshmi Narayana

८१६. लीलामानुष देहस्थाय who sported in human form

८१७. लीलाऽमानुषकर्मकृते who playfully worked superhuman wonders

८१८. लेलेशास्त्रि श्रुति प्रीत्या मशूधी वेदघोषणाय who, pleased with Lele Sastri's recital of Vedas and Upanishads made his masjid resound with the Vedas

८१९. लोकाभिरामाय who attracted a world of people.

८२०. लोकेशाय The Lord of the World (*i.e.* God)

८२१. लोलुपत्वविवर्जिताय who had no hankerings

८२२. लोकेषु विहरंश्चापि सच्चिदानन्द संस्थिताय who amidst all his sport in the world retained undisturbed his realisation of Sat Chit Ananda

८२३. लोणीवार्ण्यां गणूदासं महाऽपायाद्विमोचकाय who rescued Das Ganu at Loni Varni from great peril (of death at the hands of Kana Bhil)

८२४. वस्त्रवद्वपुर्वीक्ष्य स्वेच्छात्यक्तकळेबराय who viewed his body as nothing but a garment and shook it off from him at will

८२५. वस्त्रवत् देहमुत्सृज्य पुनर्देहं प्रविष्टवते who renouncing the body as but a garment, re-entered it

८२६. वन्ध्यादोष विमुक्त्यर्थं तद्वस्त्रे नारिकेलदाय who gave barren women issue by dropping a cocoanut into their upper cloth.

८२७. वासुदेवैक संतुष्टये whose sole joy was in God (Vasudeva)

८२८. वादद्वेषमदाप्रियाय who disliked controversy hate, and pride

८२९. विद्याविनय संपन्नाय whose vast knowledge was accompanied by humility

८३०. विधेयात्मने who was self controlled

८३१. वीर्यवते who was bold

८३२. विविक्तदेशसेविने who resorted to lonely places (especially in the beginning of his career)

८३३. विश्वभावनभाविताय who was endowed with the faculty of identifying himself with all.

८३४. विश्वमंगलमांगल्याय who is the auspicious essence of all auspicious things (*i.e.* that which makes them auspicious)

८३५. विषयात्संहृतेन्द्रियाय whose senses were retracted (or withdrawn) from sense objects

८३६. वीतरागभयक्रोधाय who had no desires (or longings), fears nor anger

८३७. वृद्धान्धेक्षणसंप्रदाय who gave sight to a blind old man

८३८. वेदान्ताम्बुज सूर्याय who like a Sun (in the hearts of devotees) made Vedanta, Divine wisdom blossom (in them)

८३९. वेदीस्थाग्निविवर्धनाय who kept up his fire in the Vedi (the *Dhuni* in his Masjid)

८४०. वैराग्य पूर्णचारित्राय whose life was full of detachment (Vairagya)

८४१. वैकुण्ठप्रियकर्मकृते who carried out the will of God by his acts

८४२. वैहायसगतये who could travel through the sky (*i.e.* without conveyance)

८४३. व्यामोहप्रशमौषधाय who is the remedy for curing *Vyamoha* (love of worldly) objects

८४४. शत्रुच्छेदैकमन्त्राय whose name is a mantra that can overcome enemies

८४५. शरणागतवत्सलाय who is kind to the devotees seeking refuge with him

८४६. शरणागतभीमाजीश्वान्धभेकादि रक्षकाय who protected (*a*) Bhimaji (that had consumption), (*b*) the mad dog, (*c*) the blind man and (*d*) the frog that sought refuge with him

८४७. शरीरस्थाऽशरीरस्थाय नमः who though in the flesh, was not in the flesh really (being the spirit)

८४८. शरीरानेक संभृताय who utilised many bodies (as houses for his soul to tenant at each birth and even in any one birth)

८४९. शश्वत्परार्थ सर्वेहाय all whose acts were ever for service of others

८५०. शारीरकर्मकेवलाय whose acts were done with the body alone, while in his heart he was desireless, unexcited and unaffected

८५१. शाश्वत धर्मगोप्त्रे who maintained and supported the Eternal principles of Righteousness (Dharma)

८५२. शान्ति दान्ति विभूषिताय whose mind and external organs were alike under his control

८५३. शिरस्तंभित गंगाम्भसे who (by will power) made the water (a potful) poured over his hand remain on the head without falling off

८५४. शान्ताकाराय who was of tranquil mien

८५५. शिष्टधर्ममनुप्राप्य मौलानापादसेविताय who played the role of a disciple and served at the feet of a Mowlana

८५६. शिवदाय who granted boons and blessings

८५७. शिवरूपाय who assumed the form of Siva (or whose appearance was auspicious and propitious)

८५८. शिवशक्तियुताय who combined in himself Siva and Sakti *i.e.* male and female principles divine (known also as Purusha and Prakriti)

८५९. शिरीयानसुतोद्वाहं यथोक्तं परिपूरयते who fulfilled his promise to G. G. Shiriyan, within the stipulated time and got his daughter married (to the boy whose father had many years back agreed to his wedding that girl and who tried to wriggle out of the agreement)

८६०. शीतोष्णसुखदु:खेषु समाय who maintained his equanimity amidst cold and heat, joy and sorrow

८६१. शीतलवाक् सुधाय whose words were sweet like nectar

८६२. शीर्डिन्यस्तगुरोर्देहाय whose guru (of a former birth) had left his body in a tomb at Shirdi, (under the Neem tree)

८६३. शीर्डित्यक्त कलेबराय who gave up his body (which is interred) at Shirdi, in the Samadhi Mandir

८६४. शुक्लांबरधराय who wore white robes (mostly, and not ochre robes)

८६५. शुद्ध सत्वगुणस्थिताय who was (always) in Pure Satva guna (*i.e.* balance or harmony)

८६६. शुद्धज्ञानस्वरूपाय whose nature was Pure Consciousness

८६७. शुभाऽशुभविवर्जिताय who was beyond good and evil

८६८. शुभ्रमार्गेण तद्विष्णोः परमं पदं नॄन् नेत्रे who guided people by the pure, white Path (Subra Margha) on to God's Supreme abode.

८६९. शेलूगुरुकुलेवासिने who underwent his novitiate with his Guru at Selu.

८७०. शेषशायिने who is Sesha Sayee (*i.e.* God recumbent or immanent in Humanity represented by the thousand headed snake)

८७१. श्रीकण्ठाय who is Srikanta

८७२. श्रीकराय who confers Wealth and Fortune

८७३. श्रीमते who has the goddess of wealth at his beck and call

८७४. श्रेष्ठाय who is excellent and worthy of high regard

८७५. श्रेयोविधायकाय who confers blessings

८७६. श्रुतिस्मृतिशिरोरत्नविभूषितपदांबुजाय at whose feet even the scriptures have to bow (*i.e.* who is the divine source of scripture)

८७७. श्रेयान् स्वधर्म इत्युक्त्वा स्वस्वधर्मनियोजकाय who saying that it is safer for each person to remain in his own Dharma (be it, Hinduism, Vaishnavaitism, Saivism or Islam or Christianity) made his devotees to stick to their own faith

८७८. सखारामसशिष्याय who was under the same Guru with Saint Sakharam

८७९. सकलाश्रयकामधुहे who showers blessings on (house-holders, students etc.) people of all stages of life (asramas)

८८०. सगुणनिर्गुण ब्रह्मणे who is God with form and God without form

८८१. सज्जनमानस व्योम राजमानसुधाकराय who is like the Moon, shedding joy in the hearts of the good

८८२. सत्कर्मनिरताय who is ever interested in and doing good deeds

८८३. सत्संतानवरप्रदाय who gives blessings for the birth of virtuous children

८८४. सत्यव्रताय whose vow is Veracity

८८५. सत्याय who is the Truth, the Real

८८६. सत्सुलभोन्यदुर्लभाय who is easy of access to the good but not to the wicked

८८७. सत्यवाचे whose utterances are true or become accomplished facts

८८८: सत्यसंकल्पाय whose wish or will is invariably fulfilled

८८९: सत्यधर्मपरायणाय whose great aim is Truth and Dharma, Righteousness

८९०. सत्यपराक्रमाय whose prowess is based on Satya. (Truth or God)

८९१. सत्यद्रष्ट्रे who realises or sees the Truth or Reality

८९२. सनातनाय who is ever-abiding

८९३. सत्यनारायणाय who is Satya-Narayana

८९४. सत्यतत्त्व प्रबोधकाय who teaches (Satya Tatwa) the truths relating to the Real

८९५. सत्पुरुषाय who is Sat Purusha, the Divine Person (extolled in the Purusha Sukta)

८९६. सदाचाराय whose conduct is good

८९७. सदापरहितेरताय who is always interested in doing good to others

८९८. सदाक्षिप्तनिजानन्दाय whose Bliss is always overflowing

८९९. सदानन्दाय who is always blissful

९००. सद्गुरवे who is a Sat Guru (the Teacher that takes one to God)

९०१. सदाजनहितोद्युक्ताय who is always engaged in promoting the welfare of people

९०२. सदात्मने whose self is Sat (God or good)

९०३. सदाशिवाय who is Sadasiva (or always beneficent)

१०४. सदार्द्रचित्ताय whose heart is always tender (and responsive)

१०५. सद्रूपिणे whose form is Sat (God or good)

१०६. सदाश्रयाय who is the resort of the good or the pious

१०७. सदाऽजिताय who was never worsted

१०८. सन्यासयोगयुक्तात्मने whose mood is Sanyasa, *i.e.* detachment (or, who practised the Yoga of renunciation)

१०९. सन्मार्गस्थापनव्रताय whose vow is to establish the virtuous Path (Path of Righteousness)

११०. सबीजं फलमादाय निर्बीजं परिणामकाय who received (from Thackersey Sait, Kaka Mahajani's master) grapes with seeds and transformed them into seedless (muscated) grapes

१११. समदुःख सुख स्वस्थाय who was happy, by treating joy and sorrow with equal indifference

११२. समलोष्टाश्म काञ्चनाय to whom a clod of earth, a stone and gold were the same

११३. समर्थसद्गुरुश्रेष्ठाय who was the Excellent Samartha Sadguru (*i.e.*, the teacher who takes his disciples to God, using all his wonderful siddhies or powers in the effort)

११४. समानरहिताय who is without an equal

११५. समाश्रितजनत्राणव्रत पालनतत्पराय who is keen on carrying out his resolve to protect people who seek his support

११६. समुद्रसमगांभीर्याय who is as profound and magnanimous as the ocean

११७. सङ्कल्परहिताय who has no desires or objects

११८. संसारतापहार्यङ्घ्रये who relieves people from the sufferings of Samsara

९१९. संसारवर्जिताय who has no Samsara

९२०. संसारोत्तारनाम्ने whose name ferries people across Samsara

९२१. सरोजदलकोमलाय whose body was soft as lotus petals

९२२. सर्पादिभयहारिणे who removes the fear and obviates dangers from serpents etc.

९२३. सर्परूपेप्यवस्थिताय who is immanent even in the bodies of serpents

९२४. सर्व कर्मफलत्यागिने who renounces the fruit of all his deeds (to God).

९२५. सर्वत्र समवस्थिताय who is (immanent) in everything, everywhere

९२६. सर्वत: पाणिपादाय who has hands and feet everywhere

९२७. सर्वतोक्षिशिरोमुखाय who has eyes and head everywhere

९२८. सर्वत: श्रुतिमन्मूर्तये whose form has ears everywhere

९२९. सर्वमावृत्य संस्थिताय who stands enveloping all

९३०. सर्वधर्मसमत्रात्रे who protects (men of) all creeds equally

९३१. सर्वधर्मसुपूजिताय who is worshipped by men of all creeds

९३२. सर्वधर्मान् परित्यज्य गुर्वीशं शरणं गताय who cast aside ideas of observances according to numerous Sastraic injunctions and sought refuge at the feet of his Guru (whom he identified with God)

९३३. सर्वधीसाक्षिभूताय who was the spectator or witness in the hearts of all

९३४. सर्वनामाभिसूचिताय who is that which is denoted by all names

९३५. सर्वभूतान्तरात्मने who is the (inward) soul of all creatures

९३६. सर्वभूताशयस्थिताय who is in the hearts of all creatures

१३७. सर्वभूताधिवासाय who is the indweller in all beings

१३८. सर्वभूतहितेरताय who is interested in promoting the welfare of all beings

१३९. सर्वभूतात्मभूतात्मने who had identified his soul with that of all beings

१४०. सर्वभूतसुहृदे who is the friend of all creatures

१४१. सर्वभूतनिशोन्निद्राय who keeps vigilant guard and is awake in that which is darkness or night to all creatures

१४२. सर्वभूतसमादृताय who pays equal regard to all creatures

१४३. सर्वज्ञाय who is aware of all things (being Pure Consciousness)

१४४. सर्वविदे who knows everything

१४५. सर्वस्मै who is All

१४६. सर्वमतसुसंमताय who is well pleased with all religions (and with whom persons of all religions are well pleased)

१४७. सर्वं ब्रह्ममयं द्रष्ट्रे who sees everything as Brahman

१४८. सर्वशक्त्युपबृंहिताय who is endowed with all powers

१४९. सर्वसङ्कल्पसन्यासिने who renounces all desire

१५०. सङ्गविवर्जिताय who has no attachment

१५१. सर्वलोकशरण्याय whose support or shelter is and can be had by all the world

१५२. सर्वलोकमहेश्वराय who is Maheswar or the great God of all the world

१५३. सर्वेशाय who is Lord of all

१५४. सर्वरूपिणे who is in all forms (and can appear in any form)

१५५. सर्वशत्रुनिबर्हणाय who destroys all enemies and opposers

९५६. सर्वैश्वर्यैकमन्त्राय whose name is the one mantra for obtaining all Aiswarya (fortune, wealth, power etc.)

९५७. सर्वेप्सितफलप्रदाय who grants all, their desired objects

९५८. सर्वोपकारकारिणे who renders all help to all

९५९. सर्वोपास्य पदांबुजाय who can be worshipped by all

९६०. सहस्रशीर्षमूर्तये who has (1000 *i.e.*,) innumerable heads

९६१. सहस्राक्षाय who has (1000 *i.e.*,) innumerable eyes

९६२. सहस्रपादे who has (1000 *i.e.*,) innumerable feet

९६३. सहस्रनामविश्वासिने who had faith in Vishnu Sahasranama

९६४. सहस्रनाम लक्षिताय who is denoted by (1000 *i.e.*,) innumerable names

९६५. साकारोऽपि निराकाराय who though with form (apparently) is (really) formless (being the spirit or soul)

९६६. साकारार्चासुमानिताय who approved of worship of forms

९६७. साधुजन परित्रात्रे who protects the good

९६८. साधुपोषकाय who feeds and supports the good

९६९. सालोकसार्ष्टिसामीप्यसायुज्यपददायकाय who grants (his devotees) the four grades of salvation *viz.*, Saloka, Saroopa, Sameepya and Sayujya—*i.e.*, (1) being cosphered with, (2) attaining the same form as, and (3) being in the proximity of God and (4) being merged in God

९७०. सायीरामाय Sayee Rama

९७१. सायीनाथाय Sayee natha (*i.e.*, the supporting Sayee)

९७२. सायीशाय Sayeesa (the Lord Sai)

९७३. साइ सत्तमाय Sayi Sattama (*i.e.* the best of saints)

९७४. साक्षात्कृत हरिप्रीत्या सर्वशक्तियुताय who was endowed with all powers by God (Hari) who appeared before

him (being well pleased with his Hari Nama Japa)

९७५. साक्षात्कारप्रदात्रे who grants Sakshatkara to his devotees (*i.e.*, suddenly appears before them and makes them have other similar experiences)

९७६. साक्षान्मन्मथमर्दनाय who is the visible Siva, the destroyer of Cupid

९७७. साइने Sai

९७८. साइदेवाय Sai Deva (Lord Sai)

९७९. सिद्धेशाय who is a Siddhesa, lord of (siddhi) psychic powers

९८०. सिद्धसंकल्पाय whose very idea becomes a realised fact

९८१. सिद्धिदाय who confers siddhies (powers)

९८२. सिद्धयवाङ्मुखाय who was indifferent to the acquisition of siddhies

९८३. सुकृत दुष्कृतातीताय who is beyond virtue and vice

९८४. सुखेषु विगतस्पृहाय who had no desire for Joy—even when he experienced it

९८५. सुख दु:ख समाय who maintained the same serenity equally amidst Joy and sorrow

९८६. सुधास्यन्दि मुखोज्वलाय whose countenance glowed with and dripped nectar (*i.e.*, filled the beholders with Joy) and made them forget care and sorrow

९८७. स्वेच्छामात्रजहद्देहाय who gave up his body at will, by will power alone (*i.e.*, without use of instruments etc.)

९८८. स्वेच्छोपात्ततनवे who resumed his body by will power alone

९८९. स्वीकृत भक्तरोगाय who transferred or withdrew disease from the body of his devotee to his own body

९९०. स्वेमहिम्नि प्रतिष्ठिताय who is established in His Own Greatness

९९१. हरिसाटें तथा—नानां कामादेः परिरक्षकाय who guarded Hari Vinayak Sathe and Nanasaheb Chandorkar against the attacks of Lust etc.

९९२. हर्षामर्षभयोद्वेगैः निर्मुक्तविमलाशयाय whose heart was clear and pure being free from Rejoicing, Anger, Fear, and other ebullitions of emotion

९९३. हिन्दूमुस्लीं समूहांश्च मैत्रीकरणतत्पराय who was intent on promoting good relations or friendship between Hindu and Moslem communities

९९४. हुंकारेणैव सुक्षिप्रं स्तब्ध प्रचण्डमारुताय who stilled a storm very quickly by shouting out (Humkara) against it (and ordering it to be still)

९९५. हृदयग्रन्थिभेदिने who removed *Hridayagranthi* (*i.e.* the notion that the body and nothing but the body is the self)

९९६. हृदयग्रन्थिवर्जिताय who was free from *Hridayagranthi*

९९७. क्षान्तानन्त दौर्जन्याय who patiently endured innumerable misdeeds (of people)

९९८. क्षितिपालादिसेविताय who was honored and served by kings etc.

९९९. क्षिप्रप्रसाददात्रे who grants boons very quickly

१०००. क्षेत्रीकृतस्वशीर्डिकाय who turned his hamlet Shirdi into a place of pilgrimage

फलश्रुतिः

साईनाम जपन्नित्यं साईध्यानं करोति चेत् ।
धर्मार्थिकाममोक्षाः च सिद्धास्तस्य न संशयः ॥ १ ॥
पुत्रहीनो लभेत्पुत्रं धनहीनो धनं लभेत् ।
विद्यार्थी च लभेद्विद्यां वरहीना शुभं वरम् ॥ २ ॥
प्रपन्नवत्सलः साई भक्तान् सर्वं ददाति वै ।
साइनं शरणं गच्छ ऐहिकामुष्मिकप्रदम् ॥ ३ ॥

PHALA SRUTI

1. If one daily repeats Sai's names and meditates on Sai, then he will surely attain (Dharma) Virtue, (Artha) wealth, (Kama) enjoyment and (Moksha) Salvation. There is no doubt about this.

2. The issueless, will thus obtain issue; the poor, wealth; the student, Learning; and the maiden will obtain a husband.

3. Sai who loves the devotees who have surrendered themselves to Him gives everything to them (So) seek refuge with Sai, who grants boons beneficial in this world and beyond.

THE MADURA TAMIL SANGAM